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FOR FAITH AND FATHERLAND

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T. P. Bannerman 726 20th

July 30 94

CATHOLIC—DOMESTIC.

Archbishop Hennessey, of Dubuque, has made the Catholic schools free.

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Bishop McDonnell of Brooklyn has gone to Rome. He was presented with $8,000 before leaving.

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The Father Mathew Total Abstinence Society of Portland, Or., has elected Rev. F. Prefontaine Spiritual Director.

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His lordship Bishop Durien of New Westminister preached a weeks retreat to the Squamish Indians last month and Fathers Domean and Thomas preached to the Indians of the Lower Fraser.

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Elias V. Labreton, who travalled the country as an "ex-priest," became a Methodist, and "married," died a few days ago reconciled to the Church, and full of regret for the scandal he had caused.

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Cardinal Gibbons has written an article on "The Church and Science" in the *Catholic University Bulletin*, a quarterly magazine that has just appeared, and is to be conducted in the interest of Washington University.

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The Trappists will, it is said, soon open an establishment in New York. They have now two houses in this country, one at Gethsemane, Ky., and the other at Mount Melleray, near Dubuque. They have also one at Oka, near Ottawa, Canada.

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The pastor of a Protestant congregation at Massillon, O., has the bell of his church rung every day at noon, as is the Angelus in Catholic churches, and requests all citizens on hearing it to devote a few moments to reflection and prayer.

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Miss Helen Carroll, a wealthy English lady who has been visiting at the British Embassy in Washington, is to pay the expenses for decorating one of the chapels of the new St. Mathew Catholic Church, now in course of erection in that city. The cost will be between $30,000 and $40,000.

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An effort is to be made at the present State Legislature of Oregon to abolish all State taxes for the State University, the State Agricultural College, and the State Normal Schools. As the *Catholic Sentinal* truly says: "No Catholic dare make such a move, or he would be denounced as a traitor to the public schools."

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Father Crafts, the well known missionary, who has labored among the Dakota Indians and was wounded at Wounded Knee, thinks that the time has come to break up the Indian reservations and to make the Indians work the same as white men. Bishop Shanley of Fargo who knows the Indians very well himself thinks that there is a good deal of wisdom in Father Crafts conclusions.

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His Grace Archbishop Gross of Portland met with a brilliant reception at Boise City, Idaho, a few days ago. He was tendered a splendid reception at the Opera house where he lectured on "Human Society" to a crowded and mixed audience of Catholics and Protestants. Governor McConnell welcomed the visitor on behalf of the the State and Mayor Sonna extended a welcome on behalf of the city.

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In an interview recently, Dr. McGlynn was asked this question:

"What about the stories that have been published to the effect that your restoration to work in the diocese of New York was the result of a recantation?"

"They are absolutely false," Dr. McGlynn replied. "There has been no recantation whatever, for the excellent reason that Mgr. Satolli, in restoring me two years ago, declared that there was nothing to recant. And he has since, namely last May, publicly declared through the United Press that it was found that Dr. McGlynn had said and done nothing wrong.

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The Rev. W. Hall, a Protestant minister, has written an article in the *Forum* in which he shows the Protestant church to be a failure in the towns. This is nothing new. Macauly once said: "It is a strange fact that since the Reformation whole nations have gone from Cathlicity to infidelity and back again without leaving even the stragglers in the lap of Protestantism."

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The side altar presented by Augustin Daly to St. Patrick's Cathedral, New York, was consecrated by Archbishop Corrigan a few days ago. In theatrical circles the fact of being a member of Mr. Daly's company is a proof of respectability and a guarantee of exceptionally good behavior. In this, and other ways, Mr. Daly has done a great deal to elevate the moral tone of the stage.

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The mayor of a Massachusetts city, almost as soon as he entered this year on the discharge of his official duties, dismissed from the police force certain members thereof who had publicly proclaimed themselves Apaists; and he declares that he will intrust with no power or responsibility any man who is associated with such an un-American organization as the A. P. A.—*Catholic Columbian.*

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About two years ago Mr. Merwin Snell, the then secretary of Bishop Keane, rector of the Catholic University at Washington, publicly renounced the Roman Catholic religion. He shortly after married a Virginia lady who was not a Catholic, and lately he expressed a desire to return to the fold. Mr. Snell was received into the communion of the church by Archbishop Feehan and relieved of all ecclesiastical censure.

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The A. P. A. will, it is said, control from twenty to thirty votes in the next Congress. It is thought they will attack the appropriation for the support of the Catholic Indian schools, and that they will also attempt to force the administration to expel Monsignor Satolli. They will fail of course but:—

"Faith, fanatic faith, once wedded fast,
To some dear falsehood hugs it to to the last."

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Two or three week ago Ingersoll gave a lecture at St. Paul on "The Bible." The following week Archbishop Ireland spoke, also at St. Paul, on the same subject and he concluded a vigorous and searching lecture with these words:

"Let me put questions to the world. Was there ever in history an Ideal of moral perfection offered to men approaching in purity in elevation, in fruitfulness, to that of Christ and the new Testament?

Was there ever, in all history, a power for good working in any comparable degree as the Christian church, which embodies in her life Christ and the Bible, and brought into full activity the principles of truth and purity given out in the preaching of Christ?

Scoff then you who dare, at Jesus and his Bible; scoff at all that is His, at Christendom and Christian civilization; scoff at family regeneration, at womanhood redeemed; scoff at sacramental marriage and holy virginity; scoff at the charity that has peopled the nations with asylums and hospitals; scoff at the fatherhood of God and the brotherhood of man; scoff at the enfranchised slave; at the most sacred principles of your own American constitution; scoff at Jesus and His Bible."

FROM AND ABOUT IRELAND.

The Most Rev. Lawrence Gillooly, Bishop of Elphin is dead.

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Only 20,675 emigrants left Ireland for the United States last year.

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A considerable sum of money awaits the next of kin of David Cowen of Dublin.

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The rumor that Mr. Healey intends to establish a clerical party in Ireland is a calumny of the enemy.

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The local Government-Board is offering to advance money without interest to the smaller tenant farmers whose rent does not exceed $75.

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A portion of the projected light railway from Galway to Clifden has been opened. The line has now been completed as far as Oughterard.

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The British parliament meets on February 5th. Lord Roseberry's majority will be only sixteen if the Parnellites abstain from voting with the Conservatives.

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Mr. Morley's new Irish Lord Bill, to be introduced during the coming session of the British Parliament, is giving the Irish tenant farmers something to rejoice over.

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The late Archbishop Hughes, the fourth ordinary of New York, was born at Omah, County Tyrone, Ireland, on June 24, 1797, and the people of that town now propose to erect a monument to his memory.

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An exchange gives an interesting account of the life of Ambrose O'Higgins, a native of Ireland, who was born in 1720, and died in 1801 in Peru. He was an Irish laborer's son and he became Viceroy of Peru. His family was from the County Meath.

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The Protestant and Catholic farmers of Fermanagh have in mass meeting assembled, passed a resolution pledging themselves to vote for the candidate who promises to support certain proposals made by Mr. Morley, the Chief Secretary of Ireland, with reference to land reform.

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Mr. Redmond, the leader of the Parnellites, threatens to support the Tories and if possible defeat the Liberal Government in England. Mr. Redmond was, at one time, an officer in the Irish militia. He married an Australian lady and the most of his relatives are anti-Home Rulers.

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Although an opponent to Home Rule the late Lord Randolph Churchill was not personally unpopular with the Irish Home Rule M. P's. The Cecils, (the family name of the Churchills) were however, never popular in Ireland and there was no reason why they should be.

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In County Tyrone, Ireland, there is a district of sixty-one square miles, inhabited by nearly 10,000 people, in which there are no saloons. The result has been that there is not a policeman in the district, the poor rates are one-half what they were before, and the police magistrates testify to the great absence of crime and disorder.

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It is generally believed that at the next general election a considerable number of the Irish Home Rule M. P.'s will be forced to retire from Parliament by their constituents. The Irish people appear to be awakening to the necessity of sending to Parliament an abler lot of men than the majority of the M. P's. have proved themselves to be.

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The overwhelming majority of the Welsh people are non-conformists, and they think it a hardship to be obliged to support the Episcopal Church, which is established by law in that country. All the Welsh M. P.'s except two favor Disestablishment and the Irish Home Rule M. P.'s have, we are glad to see, promised to support the Welshmen in their demand.

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Lord Edward Fitzgerald was killed on the fourth of June, 1798. There has, of late, been some doubt as to the place of his burial and a discussion of the subject has been going on in the *Irish Times*. In order to set the question at rest Lord Walter Fitzgerald recently said that the family had no doubt on the question. The remains of Lord Fitzgerald rest in a vault under the east end of St. Wesburgh's church. He then gives many reasons for this belief among others an examination he recently made of the coffin in which the remains of the Irish patriot repose.

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The Earl of Erne, Grand Master of the Orange Order has issued a manifesto in which he says the order "is more powerful than ever it was." The Earl of Erne forgot to remind the world in his "manifesto" that Orangism lives because the devil takes care of his own. In February 1858 Lord Palmerston, then Prime Minister of England, asked about Orangism:—"Is it an organization which belongs to the age in which we live? Is it not rather one that is suited to the middle ages—to those periods of society when anarchy prevailed?"—and he recommended the dissolution of the order.

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It is not generally known that the grandfather of ex-Empress Eugenie was an Irishman. Here is the story: The late Count Ferdinand de Lesseps was related to Empress Eugenie of France. The latter addressed De Lesseps often as "Mon Oncle," which was much commented upon at the time. His aunt, the daughter of a wealthy merchant of Malaga, married the Irish Count Kerkpatrick, of Closeburn. Their daughter became later the Countess de Montijo, and their granddaughter, Eugenie Teba de Montijo, afterward the Empress of France, was actually a third cousin of the Count de Lesseps.

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William O'Brien, M. P., in a vigorous article on the unjust way in which Lord Sligo treats his tenants. said among other things:

"Nearly all of the tenants are represented in America by some Pittsburg iron-worker, or Massachusetts factory hand, or New York servant girl. It was the wages of the exiled young folks that for years paid Lord Sligo's rents—a shameful but incontestible fact. But for the last three years the Massachusetts operatives fared all but as badly as the poor Irish peasants. It makes one sick to hear the stories of how these poor old mountaineer men and widows read the American letter, which used to bring Christmas cheer, and which now only tells of idle mills, privation and even hunger."

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An Irish paper says: "The cost of the British House of Lords and the United States Senate is given as follows: United States Senate—salaries, traveling expenses, personal expenses, $495,000. House of Lords—$0. United States Senate—clerical staff, $415,000, 'contingent expenses,' $126,000. House of Lords—$430,000. In other words the British Upper House costs about one-fifth part of the charges on account of the United States Senate. And, as there are 88 members only of that body, every individual member costs his country about $11,500 a year. The British House of Lords consists of 560 members, if they all choose to appear, and this number means an average of $375 a year each; so that not only does our upper House cost one-fifth of the cost of the American Upper House, but each individual peer cost us one-thirtieth part of the cost of an American senator."

CATHOLIC—FOREIGN.

The Rev. Dr. Emery, of the Irish College, Rome, is dead.

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There will be a Catholic section in the Paris exhibition of the year 1900.

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There are 40,000 Catholics out of a total population of 100,000 in Hawaii.

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Cardinal Desperess, Archbishop of Toulouse, is dead, aged eighty-eight years.

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The average life of a missionary in the French Congo is five years. So Mgr. Augouard, Vicar Apostolic of the Congo, says.

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The Pope's encyclical letter to the American prelates, will, it is said by Dr. Rooker, secretary to Archbishop Satolli, probably be received in a few days.

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It is rumored from Rome that the Pope will establish a nunciature in Constantinople. If this is true the Holy See will be placed in direct communication with the Sublime Porte.

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The old Catholics are still growing beautifully less. On New Year's day they returned to the real Catholics a church which they had held for twenty years at Messkirch in the grand duchy of Baden, Germany.

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Francis II. ex-King of the two Sicilies died in Paris a few days ago. He used to hear mass every morning at the Madeleine. He died poor although he could have been wealthy if he had renounced his claim to his one time kingdom.

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A statue to the late Father Damien, the martyr of Molokai, was unveiled at Louvain, Belgium, a few days ago. The event was made a national celebration. Their majesties, the King and Queen of the Belgiums, headed the list of subscribers.

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A physician in Montreal told the late Sir John Thompson; five months ago, that unless he gave up the excitement of public life he would not live more than four monts. The subscription of the Canadian people for the family of the late premier is promising well.

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There are fifty students in the American college in Rome. They dress in dark robes, with pale blue facings and crimson sashes. Dr. Rooker, the late vice-rector of the college, was considered one of the best Latin scholars in Rome. He was for some time lecturer on dogmatic theology in the Propaganda.

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The repeal of the Jesuit exclusion law was authorized by a majority of the reichstag; but the whole government party, the conservatives, national liberals, as well as the radicals, opposed the motion and it is likely that the bundestrath will again nullify the reichstag s action.—Berlin correspondent *Chicago Herald.*

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The religion of the people of Guatemala is, says the Encyclopedia Brittanica, "Roman Catholic, but absolute toleration is given to all other creeds." The population is only 1,200,000, the vast majority o whom are Indians, and Mexico should have no trouble in beating the Guatemalans, if unhappily, there is war between them.

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Those who saw the Pope at the Christmas reception in the Vatican speak with amazement of his wonderful health and apparent vigor. According to a prophecy, Leo will reign twenty years. This will give him three more years of life. But from his physical appearance and mental activity it might be thought that he had quite ten years before him. Leo XIII. has already outlived ninety-nine Cardinals, and many people are of the opinion that the man who will one day succeed him has not yet been made a Cardinal.

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Very Rev. Father Allard, O. M. I., Administrator of the Archdiocese of St. Boniface, was the guest of Archbishop Duhamel in Ottawa, Canada, last week and while there circulated a petition for signatures in favor of the Catholic schools of Manitoba. The petition was to be presented to the Governor-General of the Dominion, Lord Aberdeen.

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A cablegram from Cairo, Egypt, has the following: The native journal *Almokattan* says: 'The Sultan recently asked the Pope to arbitrate the Armenian question, and His Holiness sent to Constantinople a delegate, who proposed that the powers intervene, and intimated that it would be necessary to get practical guarantees that the desired government reforms be carried out.'

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Sweden has recently received the first Roman Catholic bishop it has had since the period of the Reformation. For years no Catholic propaganda was permitted in that country, and the hierarchy was ignored. Only since 1789 have Catholic priests been allowed to exercise their functions, and complete religious liberty was not proclaimed until 1873.

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The Patriarch of Antioch, Alexandria and Jerusalem, upon leaving Rome, paid a visit to the Sultan in Constantinople where he was received with much honor. The Patriarch presented the Sultan with an autograph letter from the Pope and His Majesty, evidently pleased with the contents, expressed his profound admiration for the great wisdom and virtues of the Holy Father.

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The Pope has appointed the Right Rev. John O'Rielly, hitherto Bishop at Port Augusta, South Australia, to be Archbishop of Adelaide. Mgr. Joseph van Reeth, a member of the Order of Jesus, is appointed Bishop of Galle, Ceylon, and Mgr. John Clancy, Bishop Coadjutor of Elphin, Ireland. Three Vicars-Apostolic have also been appointed—namely Mgr. Antonia Guillermain for the northern district of Victoria Nyanza Mgr. Etienne Sanchez Delastreras for Amoy, China, and Mgr. Louis Piazzoli for Hong Kong.

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There has been an exposure over the Armenian question. It appears that a certain Senor Ximenes, who professed to have just come from Armenia, denied that there were any atrocities there and that the whole story of outrage was an invention. But now comes an exposure of the Senor who, it is said on reliable authority, is not to be credited with telling the truth. Ximenes is in fact a charlatan. Some time ago he wrote a letter giving a very interesting account of a journey he claimed to have made through the Pamirs and it turned out afterwards that he was never in the Pamirs at all. Did the Turks hire Ximenes to deny the outrages?

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A typical instance of the false translation of the Bible made by Protestants in heathen countries, is exposed by the *Indo-European Correspondence*, which says: "The Bengali translation of these words of the Vulgate '*Hoc est Corpus Meum*—This is my Body'—first issued by the Baptist Mission Press (we have a copy of 1839), rendered those word '*Iha amar shorir sworup*—This resembles my Body!' Later on, forced to it by Anglican honesty, they left out the objectionable word *sworup* and they do now print '*Iha amir shorir.*' Comment is needless. In our native missions, their catechists several times denied the imposture, but they were put to shame by the production of the original edition which our Fathers had at hand."

CHANGES IN PLACE.

Alameda Leads Gilroy For the Ostensorium.

Pressure of matter last week, prevented the publication of the results of the expressions of preference in relation to the handsome Ostensorium which the publisher of this paper will present in a few weeks to that Catholic church whose parishioners shall so signify by the number of subscribers sent in.

Last week Alameda took quite a spurt, and landed in first place by a handsome majority. It is supposed that this result was mainly due to the interest taken in that new church and a desire to secure the Ostensorium for it. But the race is not to the swift alone, so that other towns need not be disconcerted at the large lead it has.

Virginia City has apparently lost its prestige or perhaps, the snow and the storms, up there keep the people from pushing the matter as fast as they would like. The Comstockers are sturdy people, and if they unite to get the Ostensorium, they will no doubt accomplish the end.

St. Patrick's, San Jose, is another aspirant, and comes to the front with 32 points. Berkeley is still being heard from its standing having increased two points last week.

Stockton has also swung into line with a record of fifty points. Stocktonians are not fond of wet weather, and as the levees need watching at this time of the year, they will reserve their strength for later in the season.

When the weather is settled, and people can cast aside their life preservers, and get around in their accustomed style, an inundation of expressions of choice will no doubt follow. Letters from many places continue to come in asking for particulars, and these letters are answered as fast as received. The tone of each one nearly shows a quiet determination to secure the Ostensorium for the writers church. Of cource that will mean work, but all preparations have been made for that end.

Returning to the subject of articles for church use, our first offer is to present a

HANDSOME OSTENSORIUM

to the church or chapel which shall be designated by our subscribers. In this and subseqent issues a blank will be printed on which each subscriber will be entitled to designate his choice, and for those who wish to increase their efforts by securing new subscribers, extra, special blanks will be provided on which will be recorded their choice, as follows:

For one year's ubscripton	75	60 points
For six months' "	78	30 points
For four months	50	20 points
For two months	26	10 points

As these names are received the points will be credited, and the tickets deposited in a sealed box, out of which they will be taken in the presence of a committee, when the date of receiving the last subscriber under the offer shall be announced.

It may be surmised that under this plan, in consequence of the disparity in number of parishioners, or members of different churches, those having the greatest number will secure the ostensorium. In order to overcome this difference in membership the proportional plan will be followed. A careful estimate of the average number in each Catholic body working to secure the ostensorium will be made, and the one securing the largest proportion of the points received will, under the terms of this offer, be entitled to the award.

It would hardly be fair to pursue any other course, for in many country parishes every one might designate their own church, and yet not number over fifty, while in a parish with five or six hundred members, only one hundred might express their preference. Justice would, therefore, demand that the smaller place should receive the award. While the term parish or church is used principally throughout this article, any society or sodality, having a chapel devoted to their use entitled to the same privileges as a church.

For the benefit of our readers we have placed the Ostensenrium on exhibition in the window of A. Waldteufel, 721 Market street. For those who may not be able to see the beautiful present, awaiting an owner, the following description is appended:

The Ostensorium stands 26 inches high and is of most elaborate workmanship; rich chasing, mounted with jewels, including a row of brilliants around Luna.

The following is the standing of the different churches at noon Friday.

Alameda	176 points
Gilroy	60 points
Stockton	50 points
St. Patricks, San Jose	32 points
St. James, S.F	12 points
Virginia City	9 points
Berkeley	4 points

MY CHOICE FOR

The Handsome Ostensorium

is.....Church

at.....

Mail or bring to the CALIFORNIA CATHOLIC,

Room 10 Montgomery Block.
San Francisco. [No. 3.]

Bishop Montgomery on Secret Societies.

Right Rev. Bishop Montgomery was recently interviewed in reference to the decree relating to secret societies, and thus expressed himself.

"There has been a rule in this diocese for some time," said Bishop Montgomery, "prohibiting members of our church from belonging to secret societies. The opposition of the Catholic Church to these organizations has been misunderstood. Of course, if an edict is sent out by the Holy Father it must be obeyed by all the children of the church, and the order for this section is issued through the Archbishop of San Francisco. As yet, no such document has been received here, but as I said, the rule has been in practice in this diocese for some time.

"From what we have been able to learn about these secret societies they advocate and preach much that is good for the members individually, but nothing more than is taught the members of our church every day. The principles of humanity, benevolence and providence that are said to govern these organizations are constantly kept before the eyes and inculcated into the hearts of every Catholic. Then why should they belong to organizations that are surrounded by so much mystery and secrecy? If there is all good and no wrong in them, why these oaths? We do not bind the members of our church by oath, but teach them the same principles that are said to underlie the secret societies.

"The objection that the church has to the secret organizations, is their method. The taking of a solemn oath to secrecy as to their aims, principles and scope is against the teachings of our church. It is not necessary nor expedient for a Catholic to belong to any secret organizations. We have within our church everything they can find in these societies. It has been charged that our objections lies in the fact that the members of these institutions must swear to support the constitutlon of our country. Why, we preach and teach to our members every day to be true to the country in which we live and in which many have been born. We teach them to uphold the law and dignity of the land.

"But aside from these questions, there is one that might conflict directly with the ceremonies of the church. The organizations all have a certain ritual, that in itself is semi-religious. The time may come that when a member of the Catholic Church is buried, the secret organization to which the deceased belonged should desire to perform the ritual according to that specific society and, of course, the services of our church would conflict with the other, and we could not perform the last rites. A man cannot be a Catholic and at the same time accpet the ritual of any other church, and on the same principle no Catholic can accept the ritual of a secret organization. We can see that a child of our church can gain nothing, spiritual or worldly, in belonging to any secret order, that binds him by oaths to secrecy and mystery."

Bigotry in Michigan.

A dispatch from Lansing, Michigan, to the Chicago Herald, says:

"Senator Jamieson, who is at the head of the American Protective Association in the upper house of the Michigan legislature, showed his hand by giving notice of the introduction of a bill to repeal the law authorizing Bishops of the Roman Catholic Church and their successors in office to hold property in trust for the use of the Church. Senator Jones followed with a notice of the introduction of a bill to incorporate district and subordinate lodges of the Loyal Orange institution of the State of Michigan. Senator Smalley introduced his bill to provide for the taxation of all church property, and the measure will doubtless be pushed by a powerful lobby."

Pure Beeswax Candles for Candlemas Day at Sbarboro & Co.'s, 531 Washington st. *

The Sixteenth Amendment.

The editor of the *Chronicle* is in a bad predicament. He needs to have his mind's eyes adjusted, or very soon he will not be able to distinguish clearly anything beyond his physical reach. In the issue of Monday, January 21st, appears an apprentice's editorial, entltled, 'A Sixteenth Amendment,' which shows weakness of the editorial brain. This weakness takes the form of entire absence of political foresight, or the presence of malice bordering on economic insanity.

The ghost of the Sixteenth Amendment so often proposed to former Congresses, has once again bobbed up serenely. Representative Linton is the legislative necromancer, and the *Chronicle* pats him on the back and tells him "do it some more."

The proposed amendment to the Federal Constitution reads: "Neither Congress nor any State shall frame any law restricting an establishment of religion, or prohibiting the use thereof, or use the property or credit of the United States or any money raised by taxation, or authorize either to be used for the purpose of founding, maintaining or aiding by appropriation, payment for services, expenses or otherwise, any church, religious denomination or religious society, or any society, institution or undertaking which is wholly or in part under sectarian or ecclesiastical control."

When our original constitution was drafted 106 years ago, it was truly a marvel of genius, guaranteeing equality of rights to all, after a a manner unknown before in the political history of the world.

The government of the people was placed under the control and guidance of three departments, legislative, executive and judicial, each exercising a guard against any usurpation of undue power by the others. But something seemed wanting, and within two years nine amendments were unanimously ratified as an interpretation and completion of the national platform. The first in order and importance among these amendments is that which guarantees free religion, free speech and free press. Never in the history of the country has any exception been taken to this proviso, and with God's help there never will. Though the Federal Constitution affects only the central government, this wise provision has been adopted in varied phraseology in all the State constitutions. Neither in the nation as a whole, nor in any individual State is there or can there be any State religion or anything like patronage of a particular religion. Church and State are not linked by any concordant here. But ever and anon there has appeared before the American public the professional politician, using the word in its vernacular sense, the groveling demagogue who peers into the corners for Emissaries of Rome, and then panders to his constitutents, telling them beware — our sacred institutions are endangered, the Papist vampire is looking for their blood, guard the little red school house, etc., *ad nauseum*. But though the American public likes exhibitions of this kind from time to time, it has not and never will go over as a body to the party of Gullibles. This is not the first time that this amendment has come up before Congress, and it will not be the last time that it will be relegated to the political property room. Mr. Bryce has well said of us that "no ecclesiastical body would be strong enough to obtain any grant to its general funds, or any special immunity for its ministers. The passion for equality in religious as well as secular matters is everywhere in America far too strong to be braved, and nothing excites more general disapprobation than any attempt by an ecclesiastical organization to interfere in politics."

The *Chronicle* says "the amendment offered by Congressman Linton extends the liberal doctrine imposed upon Congress to the States" and thereupon praises it as the coming mainstay of our schools. This is a rather short sighted way of looking at the matter. The first part of the amendment is useless and unnecessary vebiage because it already has a constitutional and prescriptive hold in all the distinct States of the Union, but like the bee it has its sting in its tail. Linton is a well known leader of the A. P. A. propaganda. His record of the last campaign is well known, even to the *Chronicle*. The latter part of his amendment is nothing else than an underhand thrust at Catholics. But the sword cuts both ways. We speak advisedly. In the various States we receive perhaps a larger appropriation than other religious bodies, because of the number of institutions maintained. The calm unimpassioned American knows just what institutions are meant by those wholly or in part under sectarian control. They are institutions of education, charity or moral reform. When this same measure was before Congress in 1892, Bishop Keane in addressing the citizens of Washington at a crowded meeting in Lincoln Music Hall asked? "Do the authors of this measure wish to impress on the American public that the moulding of the minds and character of youth, the comforting of the sick, the destitute, the orphan and the offspring, and the reformation of the erring are most commendable and most likely to attain desirable results when religion has no control in them?"

The people of this country never will listen to it. They know their present institutions serve their purpose more successfully than under the proposed system. Moreover it is not the religious denomination. but it is the particular charitable work in question that is recognized by the State. And as in our own State now these appropriations are made by a just *pro rata* system, irrespective of creed. The conference of the various States know how to defeat a bill of this kind. They are supposod to take care of the interests of their respective States. They know that institutions of the kind mentioned must be mantained. And they know that financially speaking, the denominational system is by far the best, because it is the most economical. Institutions maintained as far as possible by private endowment, and receiving the residue from the State treasury are an easier load than those which depend entirely upon the State for support. New York knows this, and expressed very strongly her sentiments when a measure like Mr. Linton's was proposed at the Constitutional Convention last year. Our State knows it, if only from the Whittier Reform Schol experiment. How would Mr. Linton's constituent's feel if their taxes were doubled in order to support the Michigan orphans? Even aside from the economic view the mere mention of the close of this amendment seems like an unwarrantable infringement on certain inviolable State's rights. One of these is the proper way of managing its own strictly private affairs, and this consideration alone in enough to shelve it, let us hope, forever. Possibly Mr. Linton knew in advance that his bill would be pigeon-holed —a sane patriot would have never offered it otherwise; but we are inclined to think that he simply acted the political puppet in order to please a limited number, entirely regardless of possible consequences, as long as he gets the ephemeral applause of certain impressible old ladies and editors.

A. P. A.'s to Emulate a Good Example.

The A. P. A.'s in Armourdale, Kas., having given up all attempts to crush the Church by persecution, are now seeking to exterminate her by emulation. At a recent meeting held in that town for the discussion of ways and means for exterminating the Pope and advancing the cause of A. P. Aism, the mayor, a Mr. Barnes, delivered an address in which he advised the formation of A. P. A. Sisterhoods, whose virtues and whose devotion and charity in particular, should eclipse the work of the Catholic Sisterhoods. Strange to say, the idea was accepted as a good one.—Exchange.

BIG WARS CAUSED BY TRIFLES.

A Shaven Chin Cost France Three Million Lives—Modena's Bucket.

Many times it has happened that a great and costly war has been brought about by an incident trivial and even ridiculous.

Thus the war of the Spanish succession is said to have been caused through a glass of water. A lady, Mrs. Masham, was carrying a glass of water when she was obstructed by the Marquis de Torey. A slight scuffle ensued, and the water was spilled.

The marquis thereat took offense, and bad feeling ensued between the English and French courts, with the ultimate result that a war was declared.

The campaign cost France many severe battles—viz, Blenheim, 1704; Ramillies, 1707; Audenarde, 1708, and Malplaquet, 1709.

Quite as absurd in its origin was the war that took place during the commonwealth of Modena.

A soldier stole a bucket from a public well belonging to the state of Bologna. Although the value of the article did not exceed a quarter, its annexation was the signal for a fierce and prolonged war.

Henry, the king of Sardinia, assisted the Modenese to retain the bucket, and in one of the subsequent battles he was made a prisoner. The bucket is still exhibited in the tower of the cathedral of Modena.

A third instance of a war resulting from a trifling cause was that between Louis VII of France and Henry II of England.

The archbishop of Rouen decreed that no one should wear long hair upon their heads or chins. Louis submitted to the decree, whereupon his wife, Eleanor, rallied him upon his appearance. A quarrel ensued, which resulted in the dissolution of the marriage and Eleanor's marriage with Henry.

By this marriage the broad domains in Normandy formerly belonging to Louis passed into the possession of Henry. Louis, hotly incensed, made an attack on Normandy, and henceforth, for nearly 300 years, arose those bloody and devastating wars which cost France upward of 3,000,000 of lives.—London Answers.

CARDINAL ANTONELLI.

The Great Papal Statesman as He Appeared to a Painter.

Rudolph Lehmann's visit to Rome in 1857 led to the painter's introduction to the great papal statesman, Cardinal Antonelli. He says:

Before me sat that execrated statesman, "the best hated man in Rome," in the most affable of moods. His bronzed and somewhat oriental features were certainly far from handsome, but they were full of character, energy, and, according to some, cruelty, with the large, dark, piercing eyes overshadowed by a heavy brow, the strong aquiline nose and the full sensual lips. He was in a talkative mood and spoke freely of the difficulties that beset his onerous ministry, of the position of the papacy becoming daily more threatened through the ever increasing energy of its wicked enemies, or what he called "the modern spirits." "But," he added, "history teaches us that it has always triumphed in the long run, and it will do so now." He also told me that the worldly interests of the brothers Antonelli had never been separated; that they possessed all their worldly goods in common, one brother being director of the Banca Romana; one, the Conte Gregorio, taking care of their vast possessions in the Pontine marshes, a third being syndaco of Rome and the youngest being employed in diplomatic missions by the secretary of state.

During a short rest he showed me, with evident pride, over his elegant apartment, furnished with all the latest modern comforts. But the crowning climax was the bedroom, combining with the solemnity and mystery of the abode of a prince of the church all the luxuries of the boudoir of a petite maitresse. The walls, the curtains, as well as the hangings round the spacious four poster, were of the heaviest crimson damask, looped up with enormous tassels.—Boston Herald.

The Beauties of the Alleghanies.

The Alleghanies are fertile to the very summits, and not the least of their glories are their magnificent forests of oak, hickory, chestnut, maple, pine and other noble trees, in the spring when they are budding forth, in the summer when they are in the full bloom of maturity and when the laurel is in blossom, and in the fall, when the brilliant tints of red and gold and green and purple overwhelm one with a sense of Mother Nature's æsthetic genius in always harmonizing such a profusion of colors.

After all, it is the thoroughly satisfactory sport to be had with the game sheltered in these mountains that most endears them to the man who has any taste whatever for that sort of thing. The conditions are perfect. The game ranges from quail, or, as the Virginians call it, partridge, to deer and bear, and especially this is one of the last strongholds of that noble game bird, the wild turkey.—Magazine of Travel.

The Nonprofessional Profile Head.

"I don know how many times I have seen people—I don't mean artists, but all sorts of people, including children—draw profile heads. It is common enough for anybody to draw them on a slate, a scrap of paper, anywhere," said Mr. Billtops, "but I don't remember ever to have seen any of them draw a right handed profile—I mean one facing to the right. I suppose there is some very simple reason for this, but I am acquainted only with the fact."—New York Sun.

A Bad Break.

"You brought all that beautiful china back with you?" exclaimed the caller. "Didn't you break anything?"

"Nothing but the customs laws," replied the young lady, who had just returned from Europe.—Washington Star.

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Fine Family Flour, $2.60 $3, $3.25 per bbl.
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Sago, 25 lbs. for $1.
Coffee, 20c. and 25c. per pound.
Tea, 20c., 25c., 40c., and 50c. per lb.
Full Cream Cheese, 10c. and 12½c. per lb.
Raisins (London Layer), 20-lb. box, $1.50.
Eastern hams, 14c. per lb.
Tomatoes, 85c. and 90c. per dozen.
15-lb. box Maccaroni or Vermacilli, 65c. per box.
Fine, Pure Lucca Oil (guaranteed), $1.75 and $2 per gallon.
Good Table Claret, 25c. 40c. 50c. and 75c. per gal.
Good Reisling, 50c. 60c. and 75c.
Port Wine, 75c. $1 and $1.50 gal.
Angelica, 75c. $1 and $1.50 gal.
Sherry, 75c. $1, and $1.50 gal.
Short Horn Whisky, $2.50 gal.
Irish Whisky, $3.00 per gal.
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DEDICATED TO ST. JOSEPH.

Alameda's New Church Solemnly Blessed.

THE MISSION SUCCESSFUL.

A Week of Eloquent Sermons Both by the Archbishop and the Jesuits.

For the last time Mass was celebrated in the old St. Joseph's Church of Alameda on Sunday morning. Eight years ago the edifice was moved to the site of the present church from the corner of Santa Clara and Chestnut streets and a few monthsago it was once more moved. On Sunday last, with all the interest clustering around the new structure, the little old church, with its faded coat of white paint, stained with the storms of many years, looked sad and desolate. But a handfull of people were present at the last Mass celebrated, and there was a tone of sadness in Father Snllivan's voice as he bade farewell to the scene.

An hour later there was another scene enacted but a few feet away. There stood a magnificent temple, adorned with the architect's skill, and fashioned into lasting beauty by the cunning hands of the workmen. Light blazed on the altars midst flowers of varied hues, and white robed priests, and purple gowned Archbishop sang the Litany of the Saints. Led by the acolytes they wended their way around the building, and up and down the aisles, returning to the altar, where on bended knee the blessing of Almighty God was asked for the new church dedicated to His honor and glory and placed under the patronage of St. Joseph.

Then came a burst of melody from organ and orchestra as another procession filed in. This time the Divine Sacrifice was to be offered and the dedication completed. Rev. Father Cottle was the celebrant of the Mass, assisted by Rev. J. McGinty as deacon, and Rev. J. Coyle as sub-deacon. Rev. P. E. Mulligan and Rev. Father Sullivan acted as masters of ceremonies. His Grace occupied the throne on the left of the altar. Among the clergy who were present were, Rev. D. O. Crowley, of the Youth's Directory, Rev. P. Scanlon, of St. Joseph's, Rev. Father Seraphin, O. S. F., of Fruitvale, Rev. J. B. McNally, of St. Patrick's, Rev. J. F. Byrne, of the Cathedral, Rev. P. Heslin, of Oakland, Rev. P. Clancy, O. P., Fathers Moeller and Finnegan, S. J.

The music was grand. The choir had been augmented by a number of soloists, and Knell's orchestra lent an additional charm to the music. Leprovost's Mass was sung for the first time in this State. Standing room was at a premium, hundreds being unable to gain admission, and others standing all through the services.

The corps of ushers, appointed from the young men of the parish, performed their duties in a most satisfactory manner. They were under the direction of Gerald Goggin, and were as follows: Charles Nelson, Joseph Sweeney, John Wright, James Sullivan, James Rossiter. John F. Ward, P. Kearney and Joseph Morss.

The sermon was delivered by Archbishop Riordan. After announcing the mission which commenced on Sunday evening, his Grace said he was pleased to be present with the congregation, particularly on such an auspicious occasion as the dedication of a new church. "Your pastor must feel pleased with your devotion, as manifested by your co-operation with him in the erection of this magnificent building, which for some time will be large enough to accommodate the entire congregation. I trust that he will be long spared to be with you."

"After all the church is the material evidence of the truth conveyed to your souls by means of the Sacraments. It is not the spirit alone that needs nourishment, but the body as well, as was evidenced by that scene in the upper chamber of Jeursalem. The epochs of religious growth are evidenced by the material structures. Peoples' religious characters are shown by the beauty of their churches. If we come to a collection of huts, we find the people mere savages. If we come to a collection of well-built houses, we find a higher type of civilization. When fine church buildings are erected, they tipyfy that the people have a regard for their spiritual welfare in this life, and in the life to come."

"May this new church, which on the feast of the Holy Names is dedicated to St. Joseph, lead to your sanctification in this world, and your happiness in the next. I congratulate this congregation on its generosity; I extend my felicitations to Father Sullivan, and trust that he may remain with you for many years to come."

His Grace then read the Epistle and Gospel of the day, and said in part: "In another passage of the New Testament is described this very fact, we have reasons why this special name was given to our Saviour. He was called Jesus because He came to save the world from sin.

"For two centuries God's chosen people locked for the coming of the Saviour. In Genesis we are told that when our first parents were banished from Eden, the hope was given them, that in the future, whether far or near was not said, a redeemer would come, born of woman, and through him salvation. Sad would life be without this hope; for it carried the thought that our condition was not wholly ruined, nor our faith in the integrity of human nature destroyed.

"Man was left all his attributes. He was still free; he could love; he had free will, and while he bore in mind what had been, he still had hopes for the future. For happiness is only a comparison between one condition and another. He still could think of what he was, and what he might have been. After the expulsion from the garden, he found the world bare, even the animals, heretofore tractable, rebelled against his dominion. He was compelled to earn his bread by the sweat of his face. He was born in travail, his life was marked with pain—pain at the beginning, and pain at the ending.

"How terrible would life have been had not the thought of a Redeemer coming, ever been present to him. The Israelites were buoyed up with the hope that some day a Redeemer would come to lead them. Their idea of a Redeemer was not coupled with the idea of grace and salvation. But that was what the angel said when he announced, that the coming Saviour should be called Jesus.

"Down the ages, this name was common among the Jews in the shape of Joshua. He was the leader of the Israelites. He fought their battles, and led them to victory. So little by little, this salvation became synonomous with earthly victories,—the leader who was to bring salvation was to be a military leader. Thus we read of their dreams of an earthly kingdom, at Jerusalem, of victories on the banks of the rivers of Babylon, and a king enshrined in the palaces of Solomon. Thus they looked for temporal salvation.

"Our Lord's salvation is though, something altogether different. Our Lord's words are, 'Seek ye therefore the just kingdom of God, and other things will come to you.' Little did they think that when the Saviour came, and of his own will chose a lowly stable for a birth place, and shepherds from the hills of Bethlehem were his first visitors as He lay on his wisp of straw,— little did they think that He was to be the leader of Israel. Along the highways of Palestine, as He wended his lowly way, little did they think that He was the one of whom the Apostles would say, that there was no other name under heaven at which the knee would bend; that He was the great stone of the kingdom which the builders had rejected, but without which it could not be built"

His Grace then spoke of the means of salvation, and of the spiritual part of the law of God. "Man's intellectual life feeds on truth, for if not content with falsehood, he must pursue his studies that we may know the truth." His Grace compared the Church to a society. A society founded by God, which has the same rules governing it, as human society, though the direction of its end is salvation.

"Our Lord has said, 'Upon this rock will I build my church, and the gates of hell shall not prevail against it.' So the Catholic Church is not a mere organization, with buildings where people meet every Sunday, but its an organization for the salvation of souls."

In conclusion His G ace showed how by God's grace all could be saved, and that even one littie prayer said every day would lead man to consider the way to his salvation. The two great means of salvation, are first, prayer, and second, the Sacraments. Christ instituted the Sacraments for man's salvation, they are within his reach from his birth to his death, and are the only means of his attaining sanctifying grace and redemption

Solemn high vespers were celebrated in the evening. Rev. John McGinty was the celebrant, Rev. P. Duffy, deacon, and Rev. J. J. Sullivan, sub-deacon. The sermon was preached by Rev. Father Moeller, S. J., as the opening sermon of the mission. It was a powerful effort which produced a very deep impression on the minds of the very large congregation present. As usual, the music was a special feature.

The mission which has been conducted by the Jesuit missionaries, Fathers Moeller and Finnegan, has been largely attended, even under very disadvantageous conditions of the wind and weather. The services will be brought to a close tomorrow with a solemn high mass at 10:30 o'clock.

The following names were omitted in the list of donors to the church published last week: Stations of the cross, Mrs. Shelley, Mrs. Fathergill, Mrs. Seely, Mrs. Hunter; handsome missal stand and cruets for altar service, Mr. and Mrs. Harry Young; a fine silver gong, Mrs. Rich; a handsome communion cloth richly ornamented with hand-made lace, Mrs. T. Barry; a window. Mrs. Higgins.

Did the Church "Invent" the Confession?

Protestants often say that the Church "invented" the confession in the thirteenth century. The following is a synopsis of a reply made by Rev, Father Daley of Mobile, to that charge:

Confession is not a new doctrine, nor an unscriptural doctrine. Adam confessed his sin in the Garden of Eden; Cain was branded a vagabond because he refused to confess; in the book of Numbers we read of the Jewish people confessing their sins: David bowed before Nathan the Prophet, saying, "I have sinned;" Assuerus the King, also confessed—but not having the proper contrition, his confession availed him not.

The Savior forgave sins as the Son of Man—not as the Son of God. Besides St. Luke shows where the Son of Man forgave the sins of Mary Magdalen. And on the last moment on the cross, even in that moment when He was most humbly man, and dying man, He forgave the sin of the penitent man. All this clearly shows that the Son of Man has the power to forgive sin. When the Savior breathed on the apostles saying: "Whose sins you forgive they are forgiven"—either he meant that—or he did not. If he did not then he could not be God, for God is no deceiver.

The apostles used that power. We read in the Acts that the people came to the apostles "confessing their deeds." We read where St. Paul forgave the sin of man at Corinth.

In the early days of Christianity St. Clement and St. Leo instructed the people in the duty and the manner of confessing. St. Augustin in the fifth century also speaks of confession to the priests and its methods and use. St. Bernard and St. Anselm also teach the same doctrine; and as all these teachers lived hundreds of years before the Lateran council, no man who values his reputation as a scholar, will repeat that absurd charge that confession was invented by the priests in the thirteenth century at Lateran; nor can the Bible reader fail to see that the Catholic doctrine of confession is at least as old as the Bible—as old as the days of Adam.

Luther deplored the abolution of confession. Voltaire praises confession merely for its good influence on mankind.

The history of mankind furnishes no instance of the secrecy of the confession being broken

Catholic Freemasons.

In reply to a correspondent asking why the Catholic Church condemns Freemasonry the New York Sun said: "Before the condemnation of the Masons by Clement VII. in 1737 "the Roman Church did not always oppose the Masons. They enjoyed the special favor and protection of the Pope, etc."

This is misleading. The facts are, according to a writer in the Michigan Catholic, that in the early times, after feudalism obtained in Europe, the villain of the overlord dared not leave his master's place without a pass. For the purpose of erecting churches and monasteries, men who were builders were free to go abroad at the request of the Church. They went from land to land and were held in honor. They seldom sought more payment for their labor than was necessary for their maintenance, as they wrought for the honor of God. To keep their association free from encouragement of the unworthy they adopted a code of symbols by which they could identify each other. They had no secret rites; they were whole souled Catholics; they were honored by the church.

After Luther's revolt these masons, many of them, fell into heresy and put to evil uses the symbols which their predecessors had employed for wise purposes. Then came the development of a secret society, on entrance to which the member discrowned his will, forfeited his personal liberty and enlisted in an army the advance guard of which is engaged in warfare against the reign of God on earth, but as to the real aims of which the rank and file in this country knowns next to nothing.

"An Extraordinary Pope."

Dr. Anderson, pastor of the Second Baptist Church, Rochester, N. Y., said in a sermon he delivered recently:

"I repeat what I have often said in this pulpit: I believe that Leo XIII is the wisest, most liberal and most spiritualy minded Pope that has occupied the Papal chair in many years. His treatment of republican France and his encyclical on Bible study alone would mark him as an extraordinary Pope. If there must be a Pope, I hope there will long be none other than Leo XIII."

And a little later, in the same sermon, he said:

"I do not believe the Roman Catholic church will ever be reformed from without by the sttacks of its enemies. I very greatly deprecate hostility to Roman Catholics personally. Such means exasperate men and harden them in the mould of their conservatism."

And he concluded in this fashion:

"Let us be fair in our discussion of Roman Catholic history and doctrine. What is gained by absurd fables concerning it, or by figures and lies that disgust every educated man?"

These are the "kind words" which "turneth away wrath," and we would like to be within earshot of Dr. Anderson to thank him for his courage and his manliness.

A Sensation for Methodists.

The Rev. John Rippers, of the De-Kalb Avenue Church, astonished most of his fellow Methodist ministers in Brooklyn on a recent day, at their regular monthly gathering. When it came his turn to speak, he said:

"If the standards of the Methodist Church are right, then nine out of ten members are going to hell."

Dr. Pardington, the presiding officer moved uneasily in his chair at the astounding declaration, and asked the De Kalb avenue pastor if he had heard him aright.

The Rev. Mr. Rippers repeated his remark with emphasis, and added:

"We preach and are taught to preach that without holiness and purity no man shall see God. Put that standard up and you must have a purgatory. Our funeral orations are at war with our theology. Our philosophizing cuts the nerve of our conviction."

Watches Given Away.

Here is a chance for bright boys and girls to secure a handsome nickle, sivver or gold watch by the expenditure of a little time and energy and a visit to a few friends.

The publisher of the CALIFORNIA CATHOLIC has made arrangements with a wholesale jewelry house of this city for a large supply of watches—good time-keepers and of pretty design. These we propose to distribute in a manner which will bring them within the reach of everyone.

Special blanks have been provided by which intending subscribers pay to the boy or girl canvasser 25 cents, and agree to pay 50 cents more any time at the subscriber's convenience within the six months, for a subscription covering that length of time. On receipt of the name, accompanied by 25 cents, the paper will be forwarded every week, and the publisher will wait for the balance.

As soon as ten names are secured and $2.50 paid at the office, the boy or girl canvasser will be entitled to an elegant nickle watch, suitable in size or either sex.

For twenty-five names, accompanied by $6.25, a beautiful silver watch, with cases handsomely embossed, will be presented to the successfuj canvasers.

And if that is not enough, for fifty subscribers, when accompanied by $12.50, a gem of a time-piece, with gold cases and best American works, will be given to the laborer.

For single subscricers for six months, when accompanied by the 75 cents necessary to pay for a six months' subscription, we will present a handsome illustrated, gilt-bound prayer-book of 190 pages, containing prayers at Mass and at Vespers, instructions for confession and Communion, etc., a most complete and useful little book. We have also on hand an assortment of pictures, 13x16 inches in size, comprising such subjects as the Sacred Heart of Jesus or Mary, St. Joseph, St. Anthony, Immaculate Conception, etc. These are also offered on the same terms as the prayer book and will be given until the present supply is exhausted.

FIRES IN JAPAN.

But For Open Spaces the Japanese Cities Would Burn Up.

One of the quaintest sights in Japan is a fire. Hundreds of houses are often burned in the space of a few hours, and little or nothing can be done to stop the progress of the flames, especially on a windy day. If you except the roof, which is made of tiles, Japanese houses are built entirely of straw wood, bamboo and paper. In the poorer districts houses are packed close together, and therefore if one happens to catch fire sometimes the whole street is burned down with incredible rapidity, and the fire only stops at some open space where it cannot possibly spread further. It is not unusual in Tokyo or some of the larger towns to hear of a thousand or even more houses having been destroyed in an afternoon or during the night.

No one is more afraid of fires than the Japanese, and high ladders are posted at short intervals all over the towns and in all the larger villages, on the top of which ladders a watchman sits all night and in case of fire rings a large bell hanging from the top. If rung at long intervals, the fire is distant, and one need not worry oneself about turning out of one's fountangs. If rung a little quicker, the fire is not far, but there need be no apprehension. But if the bell is vigorously and quickly tolled then you may as well say goodby to your house, because in perhaps a few minutes it will be reduced to a mass of ashes.

The Japanese are wonderful at turning out at all hours of the night, even for going to look at a fire, and men, women and children in the coldest nights in winter think nothing of walking five or six miles to go and look at a big blaze. If the fire happens to be near, the excitement increases in proportion to the probability of one's house being burned down. You see people half scared and screaming, getting water wherever they can in pails, wash basins, tubs or anything they can lay hold of and throwing it all over the woodwork so as to diminish the chances of its catching fire. Then as the fire draws nearer, and the only water available has already been consumed, the process of saving what one can is put into practice. The amido, or wooden shutters, and the sholjis, paper walls, are quickly taken down and brought into a safe place; the mats are lifted out of their places, and with the few articles of furniture are quickly removed. So that when the fire comes it only destroys the wooden frame of the house and the roof. That is all. It is seldom that life is lost in these fires, except sometimes when children or old people are unable to move, and once surrounded by flames they cannot be reached and often perish.—Tokyo Letter.

THE CONFIDENTIAL PAPER.

The Briton Complains, Praises and Scolds In His Daily Journal.

The newspaper is a member of the family in England and regularly comes to breakfast with the other members. The London Times is a kind of oldest son among newspapers, and Punch the jolly bachelor uncle, who makes occasional visits. Englishmen take their newspapers into their confidence and have a half way of writing to them on all sorts of subjects. If an Englishman rows down the Thames and stops for luncheon at an inn and is overcharged, he writes to his newspaper, just as a little boy runs in to complain to his mamma of the rough treatment of his playmates, and later on the first letter is followed by others, in which the comparative merits and cost of light luncheons on the continent, in Seringapatam, in Kamchatka and everywhere else where Englishmen have eaten and drunk—and where have they not done these?—is discussed au fond. If horses stumble and fall in Rotten row, there are letters on the subject which go into the matter of roadbuilding, modern horsemanship and the like, with quotations from Virgil and anecdotes of accidents that happened half a century ago. Not only the more serious weekly, but also the daily newspapers, give one the impression that they feel themselves to some extent responsible for the contemporary auditing of the accounts of the day of judgment. On the other hand, the better class of English newspapers do not indulge in rash suppositions, hasty generalizations, uncertain guesses at probable future happenings and the daily exploitation of the personal affairs of notorious nobodies. And one may be permitted to say diffidently that perhaps this is preferable. If Mr. Balfour, for example, were to go abroad for a holiday, it would be considered vulgar to chronicle his doings and dinings and absolutely brutal and boorish to write particulars of the dress and behavior of his sister, or his wife, if he had one. The sense of fair play of a nation of sportsmen does not permit an editor to torment even his enemy from behind a woman's petticoats.—Price Collier in Forum.

A Question of Recognition.

Miss Kitty—Mamma, will we know folks in heaven same as we do here?

Mamma—I think there is no doubt of that, my dear.

"Will I know Jane Gopplins?"

"Who is Jane Gopplins?"

"She's the big freckled girl that lives over the grocery store down the street."

"If you are both good enough to go to heaven, my dear, you will certainly know her."

(After some moments of profound cogitation) "I won't have to speak to her, will I, mamma?"—Chicago Tribune.

A Fine Foot.

The elderly gentleman was getting a pair of shoes, and the clerk was striving to please.

"You have an elegant foot, sir," he said as he smoothed the leather down across the instep.

"Um," sniffed the old gent, eying him narrowly, "I guess you ain't the chap that was coming to see my daughter every other night till last week."—Detroit Free Press.

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SATURDAY, JANUARY 26, 1895.

Order of the Forty Hours' Devotion.

In the Churches and Chapels in the Diocese of San Francisco, for the month of January.

Third Sunday after Epiphany.

St. Joseph's Infant Orphan Asylum, San Francisco.

CALENDAR

For the Week Ending Saturday, February 2d.

PATRON OF THE UNITED STATES

Mary Immaculate, pray for us.

Jan. 26, Sunday—3 I Sunday after Epiphany.—John Chrysostom, Bp. D. (407.)

Jan. 28, Monday—S. Julian, Bp. (1208).

Jan. 29, Tuesday—S. Francis de Sales, Bp. D. (1622).

Jan. 30, Wednesday—S. Martina, V. M. (260).

Jan. 31, Thursday—S. Peter, F. (O. of Redemption of Captives, 1256).—H.H

Feb. 1, Friday—S. Ignatius, Bp. M. (107).—S. Bridget, V. Ab., Patroness of Ireland, (503.)

Feb. 2, Saturday—Purification of Blessed Virgin Mary.—S. Cornelius (90.)

An Episcopal Opinion on Purgatory.

In our recent issues we have called attention to the many currents bearing one or other of the doctrines of Holy church rejected by the so-called Reformation, into the existing Christian sects in our own day. A very remarkable instance of this is set forth in the New York Churchman concerning Purgatory. Let it be remembered the Anglican Communion in the 22nd of its Articles declares: "The Romish Doctrine concerning Purgatory . . . is a fond thing vainly invented and grounded on no warranty of Scripture, but rather repugnant to the Word of God." This influential organ of the Protestant Episcopalians, born of the said Anglicans, says:

"That the very good go straight to heaven is a novelty in belief, which we supposed was strictly confined to certain sects which have forgotten Advent and thrust the idea of a final judgment into the background. The scripture is distinct upon these points. The words are the Lord's own words 'This day shalt thou be with me in Paradise,' spoken to the pentinent thief, certainly did not mean, whatever else it signified, that the Lord was to pass into heaven before His Ascension and before He had taken on the Body of His Resurrection. If words could make plain that paradise stands for the intermediate state--b-e-fore soul and body are reunited ---it is these words, and so the church has ever held. That the pentinent thief was of that high order of sudden sanctity that he should be the first to enter heaven and be freed from all need of purgation---if need there be---is a statement as curious as it is difficult of belief and yet this is the foregone conclusion if Paradise means heaven. That the heavenly consummation and bliss are attainable before the resurrection and on the expiration of a purgatorial period is certainly anything but the teaching of the Prayer-book."

Had our contemporary been familiar with a little more of the teaching of the Church, the difficulties he raises would disappear. First, the penitent thief went into the Limbo of the Fathers, whither Jesus Christ went after His death. Second, there are two judgments, the one particular immediately after the death of the individual, the other general after the Resurrection at the end of the world. Third, all those who die in perfect innocense as for instance the millions of baptised children who leave this world before coming to the age of reason, are admitted into heaven where Jesus Christ sitteth at the right hand of His Father. Fourth, heaven and hell are everlasting; but purgatory, the intermediate state, ends with the General Resurrection.

FRANCE.

France is the phoenix among the nations. In 1870 her military power was shattered into splinters; today experts say that she is again the first military power in the world. In 1871 when the commuue applied the torch, even France's own friends said that she would go the way of Babylon, of Greece, of the Byzantine Empire, but still the Republic lives. The world stood aghast in amazement when the peasants from their old sabots produced one billion dollars to pay the indemnity necessary to clear French territory of the invaders. France is no longer the land of revolutions. She conquered the Commune in 1871; she thwarted the plots of fusionists in 1873, and those of MacMahon's supporters in 1877; she outlived Boulangerism, and passed safely through the Panama scandals; she was not in danger when Carnot was assassinated or when Cassimer-Perrier resigned. In 1875 the terrible phylloxera vastatrix was destroying her vineyards; today her vineyards are yielding almost as well as ever, Once more science and perseverance saved the nation. In 1870 her colonial possessions were almost nil; today she has pushed her fortunes in Tunis, Madagascar, the Soudan, Central Africa and Indo-China. Defeated by the German schoolmaster, France made education compulsory and French man is no longer known as "a man who wears a moustache and knows nothing of geography." Her children speak the languages and learn of the nations, while she still holds her lofty place in literature, in science and in art, and day by day she is slowly coming back to her old place as the "Eldest daughter of the Church."

Lord Salisbury on Ireland.

Lord Salisbury, the other day said, that the Irish people would "never get Home Rule." Yes but the Duke of York once said in the House of Lords that the "Irish people would never get Catholic Emancipation, so help his God." But the Irish people outlived the "never" of the Duke of York, who was a brother of the King, and they will with. God's help, outlive the "never" of Lord Salisbury. Canning, the great Canning, once said: "Reform the Parliament! As well restore the Heptarchy," but Parliament was reformed and the phrase of Canning has become "something for the people's mirth, yea! for their laughter." The Union between Great Britain and Ireland, the "Union of the shark with its prey" as Lord Byron called it, was carried by bribery, by torture, by outrage and by fraud, and to say that a modification of that Union under Home Rule, will "never" be given to Ireland is prophetic madness. The Protestant historians Lecky, Leland, Froude and every impartial historian, or so-called historian, that ever wrote upon the subject admit that as Lecky says on page 182 of his Leaders of Public Opinions in Ireland the Union was carried by gross corruptions, at a time when the country was under martial law, without a dissolution, and in opposition to evident manifestations of popular opinion; it arrayed against itself, almost all the genius, patriotism, and virtue of Ireland, and it left undying animosities behind it." History proves every word of this to be true and to be told that this wrong, this great national wrong, can "never" be remedied is to tell the world that Might is Right now and will be in the coming ages.

A Japanese Soldier.

Lafcadio Hern, the brilliant American writer now in Japan, has written a story of the Japanese war for the *Atlantic Monthly*, and in it he gives, in his own way, the clearest insight into the feelings of the Japanese soldiers going into battle that we have yet read.

"Does the young soldier fear death?"

Oh no," the young soldier replied his face beaming with a smile, "because if he is killed his remains will be burned, when practicable, and the ashes sent back to his native village where a monument will be erected to his memory and the people will do reverence to his spirit."

"But does he not regret leaving the world by a sudden and violent death?"

"Oh no," still smilingly said the young soldier, "because his spirit with still be on earth with his relatives and friends, and he will see his father and mother, brothers and sisters, if they are alive, and he will live with them and their descendants for one hundred years during which time they will honor him as Kami, or blessed. No Japanese soldier fears death except those who have no one behind to make offerings to their spirits."

"Why then?"

"Because," and the young soldier's face became grave almost unto sadness, "then the spirits may suffer in their long journey to the Meido. You know the spirits do not eat the rice and the food that is offered to them, they only inhale the odor."

"But does not the father of a family feel sorry to leave his children behind him?"

"Oh no, because the government will provide for all who are dependent on him, and then his children will be left to make the offerings."

And so the young soldier goes to the war and is killed, and his relatives make the offerings, believing that the spirit of the young soldier is with them. But how all this reminds us of the ancient Greeks and Romans, or of the soldiers who followed Pericles in the Pagan ages long ago.

"Persecution" of Protestants.

"Americus." You are entirely wrong. From the days of St. Patrick, in the 5th century, to those of Cardinal Logue in the 19th, the Irish Catholics never persecuted anybody. They, on the contrary, always protected, those who lived in Ireland, from religious persecution, and they sheltered and fed the Protestants who fled from England during the days of Mary Tudor. This fact is attested to by Sydney Smith, Leland, Warner, Taylor, Lecky, Walpole and many other Protestant historians. Taylor, in his Irish Civil Wars, observes; "It is but justice to this maligned body of Irish Catholics to add that on the three occasions of their obtaining the upper hand, they never injured a single person in life or limb for professing a religion different from their own. They had suffered persecution and learned mercy." Again Mr. Lecky, who is not only a distinguished Protestant historian but an opponent of Home Rule says in his "Eighteenth Century"—"In spite of the fearful calamities which followed the Reformation, it is a memorable fact that not a single Protestant suffered for his religion in Ireland during the period of the Marian persecutions in England." And what was true of the past is true today. In Dublin, Cork, Waterford, Longford, Sligo, Wexford, Galway and all over Catholic Ireland the Protestant minority have far more than their share of every office within the gift of the people. Read what Lord Spencer said after he was Lord Lieutenant of Ireland. Here are his words:—

'I have had some experience in Ireland. I have been there for over eight years, and I don't know of any specific instance where there has been any religious intolerance on the part of the Roman Catholics against their Protestant fellow countrymen. I have known and deeply regret it, that there have been signs of bitter religious animosity, but where has that animosity been shown? Has it been shown in the provinces where the Roman Catholics predominate. No! It has been shown in Ulster, where more than half of the population belong to the Protestant faith." Does all this not satisfy you that you are wrong?"

Is Home Rule Dead?

When Emmet's blood dripped from the gallows in Thomas street, Dublin, and the executioner cried, "behold the head of a traitor," all England said "that ends insurrectionary movements in Ireland." Then came the Tithe War many years afterwards and when the people were dragooned into submission Englishmen once more proclaimed that the end had, at last come to Irish discontent. Then O'Connell and Repeal arose only to leave behind as the English said "the memory of a lost cause," for with O'Connell Repeal died also. But Smith O'Brien and the men of '48 "stepped where their comrades stood, the instant that they fell" and yet once more the shadow of despair flitted over the land and "Ireland lay like a corpse upon the dissecting table." But after fifteen years elapse until the Fenians came upon the scene and madly urged their followers to action while many of them went to the prison pen and stood on the gallows drop and for the "last time" English statesmen proclaimed that the national spirit was crushed in Ireland! Three years passed and Home Rule comes upon the scene and at last, a great party in England has admitted that it has come to stay, that the spirit of Irish nationality is indestructable, and that a people who have fought so hard a fight must possess virtues which, God willing, must triumph in the end.

After the famine, the landlords in Ireland had to pay the poor rates which were very heavy. In order to relieve their estates from the danger of a further increase of these poor rates the landlords, or at least many of them, evicted the people wholesale and turned the small farms to immense grazing territories. The Irish were scattered over the world and, for a time, all went well for the landlords. But "vengeance is mine" saith the Lord and now it comes to pass that the great grazing farms are a failure and their British owners have been given notice to quit on Lord Sligo's estate. With landlordism being crippled day by day, the great grazing farms a failure, the people of England commencing to understand the Irish question and Home Rule coming---some day---there is every reason for the Irish people to hold their heads up and to remember that "the night is long that never finds the day."

The Living Church, an advanced ritualistic paper, is pleased to cite W. G. Ward as witness that Cardinal Vaughan is no theologian. It is remarkable the moment the High Church party are reminded of their non-possession of valid orders and jurisdiction, they take refuge in personalities of the kind mentioned. Now it is notorious Anglicans are taught divinity and never go through a course of dogmatic theology. There is no chair of such study at any of the Universities. Nor have they any authorized text books on the subject. Whatever knowledge they possess of dogma is obtained from our Catholic writers without a living Catholic teacher. For them to sit in judgment on the theological attainments of our notable ecclesaistics is simply preposterous.

The *Monitor* of today the 26th inst. in its editorial notes says:—

On Jan. 15 three Republican senators were elected against whom the A. P. A. had protested. Senator HOAR of Massachusetts, had aroused bigoted opposition because of "his friendship towards the Irish," and his insistance on a religious equality plank in the last Republican State platform. Senator MCMILLAN of Michigan, had also merited A. P. A. opposition The Montana A. P. A. presented a formal protest to the legislature against the election of THOS. H. CARTER, a Catholic. The protest was laid aside without even being read Senators-elect HOAR, MCMILLAN and CARTER received the solid party vote.

The Milwaukee *Catholic Citizen* in its editorial notes on the 19th inst. said:—

On Tuesday three Republican senators were elected against whom the A. P. A. had objections. In Massachusetts Senator Hoar had aroused bigoted opposition because of "his friendship towards the Irish" and his insistance on a religious equality plank in the last Republican State platform. Senator McMillan of Michigan, had also in some manner merited A. P. A. opposition. The Montana A P. A. presented a formal protest to the legislature against the election of Thos. H. Carter, a Catholic. The protest was unceremoniously laid aside without ever being read. Senators-elect Hoar, McMillan and Carter received the solid party vote.

We are sure our contemporary will thank us for drawing its attention to the above singular proof of synchronical happenings.

"The Pope has no right to interfere with American citizens" say the people who object to the Pope's action on secret societies. Now the answer is this:—"The Mafia were, no doubt, Catholics at one time and if they had remained Catholics, and confessed the object of their society to their priests there would have been no murders by the Mafia at New Orleans or no subeequent shooting of the bandits in the prison. Or take another illustration:—The Invincibles in Ireland were probably Catholics too, in name, but if tney had confessed their object to their pastors the world would not have been shocked by the tragedy in Phoenix Park in 1882. No, it is not the "interference" of the Pope in such matters that the people should dread, but it is his silence. Think this out and you cannot but agree with us.

* * *

The Prince of Wales has been summoned to appear before a police court for gambling at a race-course. So we see by a cablegram dated "Newmarket, England, Jan. 15th." Of course he is only one of of the stewards of the Jockey Club, all of whom are to appear in answer to the charge of keeping betting rings on Newmarket Heath. And with the Prince of Wales there are the Duke of Edinburgh, the Duke of Connaught, the Duke of Cambridge, Prince Christian, and many of the noblest families in the land. This is the work of the Anti-Gambling League, but whether it will be pushed to a conclusion or not, time will tell.

* * *

Here is an extract from a splendid tribute to Catholic Charity Institutions and it is paid to them by Edward Lauterbach, a Hebrew who was chairman of the Charities Committee of the recent Constitutional Convention held in New York city:

"The Roman Catholic institutions are paid less in proportion than any other sect."

"There are no institutions in the world, and I am familiar with the most of them, that are better than the Catholic Protectory at West chester, N. Y.; the Orphan Asylum on Fifth avenue, or the Sister Irene Foundling Asylum on East Sixty-eighth street."

* * *

A Protestant clergyman in San Francisco this week spoke in praise of the Puritans of New England. Well yes, let us see: To harbor a priest under the Blue Laws, was a crime punishable by $250 fine and three days in a pillory! But is it necessary to go on? Does not all the world know that the Puritans were narrow, bigoted, "persecutors by text and torturors by creed." Let us hope that the Protestant clergyman in question was not quoted correctly.

A Garden Scene in Rome.

The Pope is fond of sitting in his garden with his secretary on clear warm days. He is a most attractive figure, seated thus, in his pure white robes of exquisite texture and immaculate cleanliness. He is a precise and fastidious old man, and on those robes is never seen a trace of snuff to which Pio Nino was so devoted. The face of Leo XIII. is a benevolent one, and his fine skin and white hair combine with his gentle expression to create the atmosphere of purity and sweetness about him.—New York Tribune.

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A Week's Happenings Succintly Narrated.

EVENTS IN CITY AND STATE

A Complete Report of Catholic News From all Sections of the Slope.

In the following columns will be found a complete summary of all the important Catholic news of the week. We invite a comparison of our news service with that of any other Catholic paper covering the same field.

Old St. Mary's Cathderal.

The feast of the Conversion of St. Paul, the Apostle, which is one of the most important feasts in the calendar of the Paulist order, will be solemnly celebrated to-morrow. The sermon will be preached by Very Rev. J. Prendergast, V. G.. The solemn high Mass commencing at 11 o'clock, will be sung by Rev. J. E. Cottle. Invitations have been extended to the local clergy to be present, and many have accepted. His Grace, Archbishop Riordan will also attend.

The choir, under the direction of Miss Marie Giorgiani, will consist of the followfng;

Sopranos,—Misses Alice Canning, Clara Silva, Kittie Duffy, Annie Devine, Nettie Coleman, Lizzie Devine, Minnie Byrne, Jennie Hally, Josie Short, Freid, Stevens and Egan.

Altos,–Mrs. E. Stanly Griffin, Drucilla Silva, Lillie Dwyer, Nellie Ford, Fannie Hausmann, Frey and Drady.

Tenors,–Charles Goetting, W. Alberti, C. White.

Bassos,–Wm. Gordon, F Davis and John Byrne.

At the solemn high Mass, Cimarosa's Grand Mass, Wagner's "Veni" and "O Salutaris" by Eimer, will be rendered by an enlarged chorus, supported by organ accompaniment.

The solos will be as follows; Kyrie chorus and solo, Mrs. Edith S. Griffin: Gloria, "Dominus Deus", W. Gordon; "Qui Tollis", Chas. Goetting; Offertory, "Ave Maria", soprano solo. Miss Alice Canning, violin obligato by Prof, E. E. Schmitz: Credo, chorus and solo; (a) "Et Incarnatur Est, Miss Alice Canning; (b) "Qui Propter Nos," duet for soprano and alto, Miss Alice Canning and Mrs. Edith S. Griffin; (c) "Etiterum Venturus Est," Charles Goetting; (d) "Et Unam Sanctum," bass solo, William Gordon; "Sanctus," alto solo and chorus, Mrs. Edith S. Griffin; "O Salutaris," male trio, Charles Goetting, Arthur Davis and William Gordon; "Agnus Dei," general chorus.

At 7:45 P. M. Rossi's grand vespers, "Alma Redemtoris," from "Flotow," and benediction music will be rendered by the same choir. The program is as follows: "Dixit Dominus," Charles Goetting; "Laudate Pueri," William Gordon; "Laudate Dominum," Miss, Alice Canning; "Magnificat," Charles Goetting, Mrs. E. Griffin, Miss Alice Canning, William Gordon and chorus.

Promoters for the League of the Sacred Heart will be appointed next Friday night.

Sacramento.

Under date of the 16th inst. the Sacramento Bee has the following tribute to the right Rev. Bishop Manogue:

Today is the fourteenth anniversary of the elevation to a bishopric of Rt. Rev. Patrick Manogue. Time has not laid his hand gently upon this militant soldier of the cross, and the past few years have been sorely tried with ache and illness. At present the prelate is better than he has been for some time, but the old vigor is not there, the old force has been softened by the ungentle hand of age. Yet the fire still flashes, and the old time enthusiasm blazes out occasionally from beneath the accumulated ashes of the years.

It is not as a churchman that Patrick Manogue is entitled to gentle and respectful cousideration at the hands of the people of two States, but as a man, as a citizen, as one of humanity's diamonds that—no matter how rough they may seem on the surface—sparkle beneath with true purity and of gentleness, kindness, generosity and nobility. From the good old days in Virginia City, where this man was frequently obliged to preach Christ with his fist, and where he was truly "the monarch of all he surveyed," down to the present, this great-framed, great-hearted son of the cross has been a true exemplar of that commingled spirit of bravery and kindness, that union of courage and tenderness, that welding together of the spirit to do, the soul to dare, with the meekness to "suffer and be silent"—and withal that thoughtful consideration for the feelings of others which is all so isolated among the men of the cloth, but when found is as beautiful as it is rare—this man has throughout his career combined so happily in his brave and gentle nature the lion heart and the virgin soul that his life might not inaptly be termed a daily epitome of the Sermon on the Mount.

It is not the province here to quarrel with his creed nor to approve of it; neither to discuss doctrines of faith, nor to dilate upon Church errors. Patrick Manogue is a bigger man than his sect, a broader man than his religion, and above and beyond the symbols of creed and the cross of Christianity, he sees ever shining the star of hope for all humanity. When this man has gone, not this priest; not this humanitarian, not this Bishop—many a widow's tears will flow afresh and many an orphan's prayer ascend on high that He who doeth all things well will deal gently with this gentle soul. On the Comstock he will be particularly mourned, and his loss will be a personal one in every miner's cabin in our sister State. Nor creed, nor sect, nor race, nor sex, will distinguish there the sorrowing head, for grief will reign alike in the hearts of all.

Virginia and Sacramento—the pride of his manhood and the bride of his advancing age—unite in earnestly hoping that he may long be spared to a humanity which posseses only too few like him.

Santa Cruz.

Last Sunday week Father McNamee gave a lecture on "Catholicism" in the Opera House at Santa Cruz. The floor, boxes, balconies, aisles and galleries were crowded, and many were in the entrances to the stage.

After a duet by Misses House and Griffith and a selection by a choir the reverend gentleman was introduced amid applause by that staunch old pioneer, Elihu Anthony, who did much for Christianity in the early history of Santa Cruz, having been among the first Methodist ministers on the Pacific Coast.

Then Father McNamee commenced his lecture and spoke for over an hour. Want of space, however, forces us to confine it within the following limits. Hs commenced by saying:

"That there exists a certain amount of prejudice against the Catholic Church is unquestionable. That the prejudice exists in the minds of men more against what the church is represented to do than what she does, is certain. There are non-Catholics who never read a Catholic book, never peruse a Catholic newspaper or listen to a Catholic sermon.

"Among Protestant ministers are men who love liberty, who love fair play, but there are others, too, who are narrow-minded, whose congregations are on the wane. and who find it profitable to assail the Catholic Church. They speak against us and hold us up to public odium.

"The Catholic Church wishes to live at peace in this country, and does not protest against the fire of her honest critics, but she does protest against being slandered, against being held up in colors wholly at variance with her actual principles."

On the Public School question he said:

"The public schools are dear to every American, and they should be. We are not enemies of the public schools. We like to see non-Catholic children going to the public schools. But the schools do not give us all we want. We believe that a knowledge of God should be taught. If we build our own schools at our own expense we are not doing wrong, and it is nobody's business (applause). When a knowledge of God is left out of education only the essence is left, and we cannot be satisfied.

He alluded to the presence of Mgr. Satolli in these words:

"In spiritual things only we recognize the authority of the Pope, but he has no authority to touch on the Constitution of the United States. He has no more to do with the government than as though he had been in Japan. In the church there are difficulties that need to be settled. In order to do so a priest or a Bishop would have to go to Rome, which meant much expense. To avoid this the Pope appointed a representative, with strict orders not to interfere with the laws of the country. That was all there was to it."

Father McNamee concluded with the following tribute to the liberty Catholics are enjoying in this country;

"In America Catholics are freer than in some of the Catholic countries of Europe, therefore, why should we try to subvert this counry? The brains of foreigners have helped to develop this country. In wars Catholics have laid down their lives for their country. In Mexico Catholics fought against their co-religionists. If freedom is ever destroyed it will be by those who go about setting one part of a community against the other. If freedom is ever destroyed, and we hope it never will be, its expiring breath will be behind Catholic ramparts."

Mr. Anthony then spoke for half an hour, handling the agitation against the Catholic Church without gloves. He referred to the Know Nothings, and how they ended. The gentleman told how the Catholic missionaries in early days had assisted the Protestants, as illustrative of the good will Catholics entertain towards other sects.

Stockton.

Grand Director Joseph Hawkins, of the Young Men's Institute, was tendered a reception by Stockton Council, No. 5, Y. M. I., in Weber's Hall, on the evening of the 16th inst. A banner bearing the inscription, "With Fraternal Love we Greet You," was strung across the rear of the hall, while the stars and stripes, bunting, evergreen and Japanese lanterns comprised the remainder of the decorations,

Prior to the meeting the following officers elected for the ensuing term were duly installed:

President, J. Roan; First Vice-President, A. C. Oullahan; Second Vice-President, J. Harkins; Recording Secretary, C. F. Campbell; Financial Secretary, P. D. Campbell; Treasurer, A. R. McDonald; Marshal, J. E. Murphy; Inside Sentinel, J. Kearney; Outside Sentinel, R. C. Tumelty; Executive Committee—J. Barrett, M. A. Ryan and J. P. Carroll.

When the members and guests sat down to the well laden board, Richard Lauxen, the toastmaster, called upon Past Grand President, C. P. Rendon, to respond to the toast, "Our Guests." Grand Director Hawkins responded to the toast, "Our Order." John F. Doyle, of Stockton, spoke of "Our Charter Members."

Between the toasts an excellent musical program was rendered. Richard Boyce was several times encored for his songs, and George Young was heard from in negro specialties. The Y. M. I. Mandolin Club gave several selections, Albert C. Parker, M. A. Ryan and Henry Giovannessi gave several songs. R. B. Oullahan spoke briefly, and C. P. Rendon closed the speech-making with a patriotic address. "America" was sung by all present, and the guests dispersed after giving three cheers for the flag.

The Catholic Ladies' Aid Society of Stockton has elected the following officers:

President, Mrs. J. J. Nunan; First Vice-President, Miss S. F. Conniff; Second Vice-President, Mrs. E. Trivett; Recording Secretary, Miss Lulu Heeney: Corresponding Secretary, Miss R. Gall; Financial Secretary, Miss Kate Vizelich; Treasurer, Mrs. B. Laogier: Marshal, Miss A. Foley; Guard, Mrs. M. Briscoe; Executive Committee—Mrs. J. T. Doyle, Mrs. Ed. Byrnes and Misses A. Clark, J. Garvin and F. Springier.

According to the report of the retiring treasurer, Mrs. J. J. Nunan, the total receipts for the year were $885 95, and the expenditures $843 60, leaving a balance on hand of $42 35.

The Branch thanked its friends for liberal donations of clothing, and especially for the contributions towards the Christmas dinners given to destitute families. Thanks were specially given to Sheriff Cunningham for a donation of $30, to A. Alberti for $5, to Gianelli Bros., McRae & Dougald, L. W. Robbins and A. Gall for groceries and candies, to McCormick Bros., Gerlach & Wagner, C. Garrow, Julius Gerlach and Rossi Bros. for meat, to Julius Cohen and John Elliott for fruit, to Mrs. Minnehan and J. D. Peters for provisions and dried fruit and to the Royal Bakery for cakes and pies.

The Young Ladies' Sodality held a meeting on Sunday afternoon for the reception of new members and also to be present at vespers in a body to receive the blessing. It was a most edifying sight to witness the large number of sodalists as they marched into the church. The sermon was preached by Rev. Father O'Connor and left a most lasting impression on them. He spoke of the benefits to be derived by membership in such a noble organization, and said the members gained spiritual favors in a sodality which made it unlike any other society only benevolent in its object.

Santa Rosa.

A two-story building containing an assembly hall and chapel has lately been completed at the Ursuline Convent in Santa Rosa. The main building s 78 feet long by 50 feet wide in front, and to the cross on the tower is 87 feet above the ground. The lower story is fitted up for an entertainment hall, which will seat an audience of 500. It is provided with a stage which will be fitted with all needful accessories. Under the hall, in the cellar, is a furnace room for heating the build, ing.

The chapel is on the upper story and has an equal capacity with the lower hall. From the floor to the gable it is 42 feet in the clear. The roof is ornamented with arch trusses, made of redwood and white cedar, the walls are sand finished, ready for frescoing in the future.

The altar is located in the west end of the chapel, and from the platform on which it is located, rises to a height of 24 feet. It is finished in the natural woods, plain and curly redwood, white cedar and eastern pine. It is hand carved and richly embellished.

The building is not yet completed and the day of dedication has not yet been set. The entrance to the chapel is through swinging doors under the organ loft. Stained glass windows will fill the large Gothic windows at the end of the chapel. The entire building is well constructed and will be quite an improvement to Santa Rosa.

The new building, together with the great improvements made in the main building, offer new inducemements to pupils who wish to avail themselves of the Ursuline method of instruction and of the matchless climate of Santa Rosa.

Fresno.

The members of the Queen of the Valley Council, No. 64, of the Young Men's Institute, tendered a reception to Grand President Frank J. Kierce on Saturday evening. Mr. Kierce delivered an excellent and patriotic address, and was followed by Second Vice President, James Gallagher; John Gestrien, president of Bouchard Council, No. 87, of Merced, and M. J. McGlynn of Merced.

At the close of the proceedings an elegant supper was provided and thoroughly enjoyed. Henry Avila, President of Queen of the Valley Council, presided, and among those present in addition to the officers mentioned were Colin Chisholm, Clarence Foin, George St. Louis, Eugene Rielly, J. Rielly, A. Clinch of the Expositor, William Glass, J. J. Rahill and J. E. Nicholson of the Republican, James Bailey. John Schmitt, Frank Homan, James Hennessey, Henry Driscoll, F. A. Foin and James Doyle.

The following toasts were responded to; "The Y. M. I." Grand President F. J. Kierce; "Our Country," by Jas. Gallagher; "Our Guests," by D. E. Collins; "The Press," by J. E. Nicholson, and "The Ladies," by W. A. Driscoll.

Red Bluff.

Rev. Father McGrath recently celebrated his birthday in a manner befitting the dignity of the priest, and at the same time brought pleasure to the parents and children of his flock. He first celebrated high Mass in the church and the choir that rendered the music on Christmas was again heard from, On the following evening, he invited all the children attending the Convent to a banquet in the Convent hall. There was plenty to eat and drink, besides music, singing and recitations. Then the old folks sat down and enjoyed their share of the feast, while the younger ones indulged themselves in childish amusements. The young ladies of the parish assisted at the tables, and after discarding their aprons, were heard from in a number of selections. The banquet was presided over by Father McGrath, and Rev. Father Reynolds, of Willows was one of the vice presidents of the evening.

Berkeley.

Rev. Father Finnegan, S. J., will open the mission at Berkeley to-morrow by a sermon at the 10:30 o'clock Mass. He will be joined later by Father Moeller, who will close the mission at Alameda.

The first Mass will be celebrated at 5:30 A. M. and the second at 9 o'clock. The Stations of the Cross will be recited at 3 o'clock, and the Rosary, sermon and benediction will commence at 7:30 o'clock. The mission will last one week. At its close, the Fathers intend to depart for their home in St Louis, as soon as possible.

Pasadena.

The preliminary steps are being taken to erect a new church in Pasadena. The present edifice is too small to accommodate the congregation, and is also too far from the center of the population. It is the intention to sell the present property as soon as another building is erected. Rev. Father Scannell appointed the following ladies as a building committee:

Mrs. Beebe, Mrs. McGowan, Mrs. Howard, Mrs. MacIntyre, Mrs. Prince and Mrs. Fitzhenry.

A new choir was also formed on Sunday, the duty of which is to establish the music of the church on a better foundation.

THEIR MISSION WORK.

Father Moeller on the Results of His and Father Finnegan's Labors.

With the mission which will commence in Berkeley tomorrow, Rev. Fathers Moeller and Finnegan, S. J., will conclude their labors in this State. Seldom, if ever, has as spiritually profitable a series of meetings been conducted in this State. The labors of the Fathers commenced at St. Ignatius Church, in this city, on May 6, and continued for two weeks. The first week was devoted to women exclusively, and the second to the men. Every available space in that magnificent church was nightly taken up by those anxious to hear the eloquent words of the learned Fathers. Even at the five o'clock Mass every seat was filled. In the experience of the Fathers covering nearly every State of the Union, they say they never saw a greater outpouring of Catholics on a similar occasion. A careful estimate made of the number who complied with the requirements of the mission was placed at 17,000.

From St. Ignatius Church the Fathers visited Santa Clara, San Jose, West Oakland, St. Peter's, St. Charles, St. James, St. Francis, Old St. Mary's College, St. Rose and Holy Cross, of this city: Menlo Park, Redwood City, Sacramento, Stockton, Petaluma and Alameda. Missions lasting one or two days were also given in the smaller towns, adjoining some of the larger cities. In an interview last night, Father Moeller said; "We had an average of about 2,500 persons receiving the Sacrament at the close of each mission. This, of course, does not mean we had that many in the smaller towns, but that is about the average, taking the large and small together. We did not go out to make converts, but rather to preach Catholic truths to Catholics. We are well satisfied with the results of our labors."

Rev. Father Finnegan had charge of the organization of the League of the Sacred Heart. A branch has been started in every parish visited, and much good is expected from the earnest work of the promoters.

Young Men's Institute.

The Y. M. I. of New Westminister, British Columbia, re-elected R. T. MacDonald, as President for the ensuing year. The other officers are 1st vice-president, Fr. Devlin; 2nd vice-president, C. Dines; recording secretary, M. Hayes; financial secretary, Fr. Richenbach; corresponding secretary, Rev. A Dontenwill; Treasurer, A. L. Lavery: marshal, P. McGongigle; inside sentinel, J. T. Sullivan; outside sentinel, S. Waddell; executive committee—Alex. McDonnell, Jos. Meyers, E. J. Newton, J. Labelle, Mr. Richardson.

Young Ladies Institute.

Branch No. 7, of the Young Ladies' Institute, will give an entertainment and social at Union Square hall on Monday evening.

A Famous Actress.

Mrs. John Drew says: "On Sept. 26, 1827, at the Walnut Street theater, Philadelphia, as the little Duke of York, in Shakespeare's play of 'Richard III,' and with Junius Brutus Booth, the great 'elder Booth,' father of the late Edwin Booth, as the crook back tyrant, I began my stage career, and as I have been continuously before the footlights ever since I have had a longer stage career than any of my contemporaries. Though so many years have passed, I remember my first performance as well as though it were last night. The performance of the elder Booth as Richard made a most powerful impression upon me. His dramatic force and magnetism were like a giant whirlwind, sweeping all before it. I have never seen any one else in that part who seemed to completely realize it. It seemed as though it had been written for him."

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Dividend Notices.

DIVIDEND NOTICE—THE GERman Savings and Loan Society, 526 California st,—For the half year ending December 31, 1894, a dividend has been declared at the rate of five (5) per cent per annum on term deposits and four and one-sixth (4 1-6) per cent per annum on ordinary deposits, payable on and after WEDNESDAY, January 2, 1895.

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AGENTS WANTED

FOR THE

California Catholic

DOES THIS SETTLE IT?

HAS THE SOURCE OF THE MISSISSIPPI BEEN POSITIVELY FIXED?

The Story of the Search For It During Two Centuries—Lake Itasca and the Little Stream That Nicollet Christened the "Cradled Achilles."

"I have stepped across the Mississippi river," said Dr. Coues. "It was easy, for the stream was only about 8 inches wide and 2 inches deep. I have seen the Father of Waters where he rises literally out of the ground and starts as an infant rivulet, destined to cut the United States in twain with the mighty volume of his adult flood.

"The story of the search for the source of the Mississippi reads like a romance. After the discovery of the upper river in 1673 by Joliet and Marquette, and the discovery of the falls of St. Anthony in 1680, by Hennepin, little more was known of the Father of Waters for nearly a century. In 1766 Captain Jonathan Carver ascended the stream as far as the mouth of Rum river. In 1798 the famous English astronomer and surveyor, David Thompson, in the service of the Northwest company, reached Turtle lake. This lake, which sends a tributary to the Mississippi, was for some time supposed to be the source.

"The first white man known to have visited the neighborhood of the actual source of the Mississippi was William Morrison, a fur trader, who was certainly at Lake Itasca in 1803 or 1804. He never published anything on the subject, and it is only very recently that his priority of discovery has been known. The next explorer of the sources of the river was Lieutenant Zebulon Montgomery Pike. He was the first American citizen to carry the flag of the United States into northern Minnesota. He was sent by the government to treat with the Indians and stop the sale of liquor in that region. Incidentally he purchased for $250 and some whisky a tract of land nine miles square, which included the present site of Minneapolis. Congress subsequently voted an additional payment to the Indians for this tract of $2,000.

"Lieutenant Pike proceeded by boat to the vicinity of the present Little Falls in Morrison county, Minn. He got no farther with boats, and so continued his journey through the winter of 1805-6 on snowshoes and with sledges northward. He finally reached Leech lake. This lake he mistook for the source of the Mississippi, and his report on this subject was held to be correct for some years afterward.

"In 1820 the Hon. Lewis Cass, accompanied by Henry R. Schoolcraft, the historian, went on an exploring expedition up the Mississippi as far as Cass lake, so named at the time by Schoolcraft. In 1823 an Italian traveler, J. C. Beltrami, went over David Thompson's route to Turtle lake and reported that lake to be the true source. Evidently, however, he heard from the Indians about Lake Itasca, for he mapped it with approximate accuracy, though he was never there and did not imagine that the Father of Waters sprang thence.

"Lake Itasca was rediscovered in 1832, when Schoolcraft, accompanied by Lieutenant Allen, United States army; the Rev. Mr. Boutwell and others, was guided to the lake by a Chippewa Indian, known as Yellow Head. On this occasion Lake Itasca received its present name, which was made up of parts of the words Veritas Caput, signifying the 'true head' of the river. The Latin was bad, for it ought to have been Verum Caput. The lake had previously been known by the French name of Lac a la Biches, meaning Elk Lake. This was a translation of the Chippewa Omoshkos Sogiagon.

"Schoolcraft's party made an examination of Lake Itasca, being satisfied that they had found the true source of the Mississippi. Not again until 1836 did any scientific man visit the spot. This was a Frenchman, J. N. Nicollet, who tried to ascertain the source of the feeders of Lake Itasca. Exploring southward, he reached the springs from which the infant river takes its rise. It should be understood that the Mississippi runs from its source directly northward for a distance of 50 miles before turning about in a sort of fishhook bend and starting southward. To the baby stream, before it enters Lake Itasca, Nicollet gave the poetic name of 'Cradled Achilles.' He established its course in connection with three small lakes, since named Upper, Middle and Lower Nicollet lakes—that is to say, he found that the little river ran through two of these small lakes and connected with the third. This explorer mapped the whole of the Itascan basin and determined the latitude, longitude and altitude with such accuracy that subsequent surveys have only confirmed and amplified his observations.

"The whole subject of which I have been speaking was befogged and thrown into dispute recently by a certain Captain Glazier, who, apparently for no other purpose than to advertise himself, published his alleged discovery of a new and true source of the Mississippi. By reducing the size of Lake Itasca, ignoring Nicollet's Cradled Achilles, magnifying a small side lake which he called Lake Glazier, and by stretching out one of the feeders of the latter, he produced a distorted map which actually imposed on the Royal Geographical society of Great Britain. Many of the errors thus originated have crept into the standard maps of the United States.

"It may be said that there is nothing further to be learned about the true source of the Father of Waters. As a matter of essential fact, the true Upper Mississippi is the river called the Missouri. The stream that flows from Lake Itasca is merely a tributary. I ought not to forget to mention that I walked along the bed of the stream termed by Captain Glazier the infant Mississippi for a considerable distance dry shod. The little brook was dried up. Late measurements have reduced the length of the Mississippi from 3,184 miles to 2,555 miles."

BIG WARS CAUSED BY TRIFLES.

A Shaven Chin Cost France Three Million Lives—Modena's Bucket.

Many times it has happened that a great and costly war has been brought about by an incident trivial and even ridiculous.

Thus the war of the Spanish succession is said to have been caused through a glass of water. A lady, Mrs. Masham, was carrying a glass of water when she was obstructed by the Marquis de Torey. A slight scuffle ensued, and the water was spilled.

The marquis thereat took offense, and bad feeling ensued between the English and French courts, with the ultimate result that a war was declared.

The campaign cost France many severe battles—viz, Blenheim, 1704; Ramillies, 1707; Audenarde, 1708, and Malplaquet, 1709.

Quite as absurd in its origin was the war that took place during the commonwealth of Modena.

A soldier stole a bucket from a public well belonging to the state of Bologna. Although the value of the article did not exceed a quarter, its annexation was the signal for a fierce and prolonged war.

Henry, the king of Sardinia, assisted the Modenese to retain the bucket, and in one of the subsequent battles he was made a prisoner. The bucket is still exhibited in the tower of the cathedral of Modena.

A third instance of a war resulting from a trifling cause was that between Louis VII of France and Henry II of England.

The archbishop of Rouen decreed that no one should wear long hair upon their heads or chins. Louis submitted to the decree, whereupon his wife, Eleanor, rallied him upon his appearance. A quarrel ensued, which resulted in the dissolution of the marriage and Eleanor's marriage with Henry.

By this marriage the broad domains in Normandy formerly belonging to Louis passed into the possession of Henry. Louis, hotly incensed, made an attack on Normandy, and henceforth, for nearly 300 years, arose those bloody and devastating wars which cost France upward of 3,000,000 of lives.—London Answers.

CARDINAL ANTONELLI.

The Great Papal Statesman as He Appeared to a Painter.

Rudolph Lehmann's visit to Rome in 1857 led to the painter's introduction to the great papal statesman, Cardinal Antonelli. He says:

Before me sat that execrated statesman, "the best hated man in Rome," in the most affable of moods. His bronzed and somewhat oriental features were certainly far from handsome, but they were full of character, energy, and, according to some, cruelty, with the large, dark, piercing eyes overshadowed by a heavy brow, the strong aquiline nose and the full sensual lips. He was in a talkative mood and spoke freely of the difficulties that beset his onerous ministry, of the position of the papacy becoming daily more threatened through the ever increasing energy of its wicked enemies, or what he called "the modern spirits." "But," he added, "history teaches us that it has always triumphed in the long run, and it will do so now." He also told me that the worldly interests of the brothers Antonelli had never been separated; that they possessed all their worldly goods in common, one brother being director of the Banca Romana; one, the Conte Gregorio, taking care of their vast possessions in the Pontine marshes, a third being syndaco of Rome and the youngest being employed in diplomatic missions by the secretary of state.

During a short rest he showed me, with evident pride, over his elegant apartment, furnished with all the latest modern comforts. But the crowning climax was the bedroom, combining with the solemnity and mystery of the abode of a prince of the church all the luxuries of the boudoir of a petite maitresse. The walls, the curtains, as well as the hangings round the spacious four poster, were of the heaviest crimson damask, looped up with enormous tassels.—Boston Herald.

The Beauties of the Alleghanies.

The Alleghanies are fertile to the very summits, and not the least of their glories are their magnificent forests of oak, hickory, chestnut, maple, pine and other noble trees, in the spring when they are budding forth, in the summer when they are in the full bloom of maturity and when the laurel is in blossom, and in the fall, when the brilliant tints of red and gold and green and purple overwhelm one with a sense of Mother Nature's æsthetic genius in always harmonizing such a profusion of colors.

After all, it is the thoroughly satisfactory sport to be had with the game sheltered in these mountains that most endears them to the man who has any taste whatever for that sort of thing. The conditions are perfect. The game ranges from quail, or, as the Virginians call it, partridge, to deer and bear, and especially this is one of the last strongholds of that noble game bird, the wild turkey.—Magazine of Travel.

The Nonprofessional Profile Head.

"I don know how many times I have seen people—I don't mean artists, but all sorts of people, including children—draw profile heads. It is common enough for anybody to draw them on a slate, a scrap of paper, anywhere," said Mr. Billtops, "but I don't remember ever to have seen any of them draw a right handed profile—I mean one facing to the right. I suppose there is some very simple reason for this, but I am acquainted only with the fact."—New York Sun.

A Bad Break.

"You brought all that beautiful china back with you?" exclaimed the caller. "Didn't you break anything?"

"Nothing but the customs laws," replied the young lady, who had just returned from Europe.—Washington Star.

THE QUEEN BEE.

She Is the Foundation, the Life and Soul of a Hive Colony.

A queen bee is essential to the colony. She is readily picked out, but by a close observer by her great length. She lives generally for about five years, but her term of life varies in different individuals from two to five or six and in rare instances even to seven years. A queen is fed with the daintiest and best all through her embryo stage, and when hatched comes out a full queen. If any other queen is hatched—and sometimes one or two more are, pretty soon after—the rightful ruler assails the rival claimant in a life and death battle, the "stinger" being plied vigorously like a death dealing sword by both contestants, while the hive looks on in mute interest to see the issue of the battle. This is almost decided in favor of the assailant. She is then the undisputed queen and is so regarded. Yet the great company of "workers" are in some senses the real governors, and the hive is a great social democracy. If by any mischance the queen is killed, then the "workers"—who are undeveloped females—go to work to produce a new one. The egg they select for the trial is attended to with the same care, and the embryo bee is fed with the same selected food, as in the case of the egg that had produced the legitimate queen. It makes a queen, and she serves in that capacity.

Except in swarming time, the queen never leaves the hive, only on the one occasion of her bridal tour. Selecting some one for her husband, she invites him out to go with her—and their connubial relations are carried on entirely while on the wing in the air—like the chimney swallow's. The bridegroom never returns. He drops dead, and the queen returns from her one and only aerial excursion a fully fecundated bee, ready to begin her great life work of egg laying. Some days she will lay as many as 2,000 eggs; in all, about 20,000 eggs.

In "swarming" a large part of the whole crowd goes out. They leave behind the remains of the old colony, which had grown too numerous, thus compelling the "swarming" or seeking a new home by a great part of the hive. The queen goes with the swarmers, and here they follow closely. If she alights on a branch or other place, they all settle there, clinging closely together in a great mass, by much the same method as a mass of burdock burs will stick together, and the farmer's wife and "all hands" used to bang away on tin pans to govern the movements of the swarm by fright if possible.

So close does the swarm follow the queen that when once in flying over a lake the queen became weary and dropped into the water every bee went down with her to death by drowning.—New York Dispatch.

BRUSSELS AND TAPESTRY.

The Difference Between These Two Kinds of Carpets Explained.

By placing a brussels and tapestry carpet side by side a clearness and sharpness are noticed about the brussels carpet which are absent from the tapestry. In the latter there is a mistiness about the colors, and the pattern lacks that sharpness and delicacy which characterize the former. This is due to the process of manufacture. A brussels is a yarn dyed, and a tapestry may be described as a printed fabric, but the printing is done upon the yarn before the process of weaving.

The whole method of manufacture is most ingenious. In the making of a five frame brussels no fewer than 1,280 ends of face yarns are required for the weaving of one piece of standard quality, each frame consisting of 256 bobbins, and 256 ends only can come to the face at each pick of the pattern. Therefore 1,024 ends of yarn are hidden in the body of the fabric. There are many qualities of tapestry, but in the production of the standard quality only 216 ends of face yarn are required, instead of 1,280, which shows at once that the brussels carpet has the great advantage of being thicker, softer and altogether a more durable cloth apart from other advantages which it possesses. There is a limitation in the number of colors used in a brussels. In tapestry there is no limit. In the brussels the whole of the colors used show a more or less striped appearance at the back of the fabric.

In a tapestry they do not show at the back at all. This fact is made use of by householders in purchasing carpets, this being about the only way the average person can tell the difference between them. In order to pass off tapestry as brussels some ingenious makers have resorted to the striping in a regular manner of the backs of the former. The stripy effect in the latter is broken and irregular. A casual observation of the clearly defined character of a brussels pattern should enable a buyer to distinguish between the two fabrics.—Furnishers' Gazette.

Shakespeare and Bacon.

A famous historian well known personally in Boston told the following story when he was asked what he thought of the Shakespeare-Bacon controversy: "I was once librarian in a small town, and it was my custom to catalogue books on the real meaning of Daniel, astrology, modern spiritualism, etc., under the general head 'Insane Literature.' When any volume written in support of the Baconian theory appeared, I catalogued it under the same head."—Boston Journal.

Warned In Time.

"William," said Mrs. Youngwife from the head of the stairs to her husband, who had come home at an early hour in the morning, "there is some of my homemade cake in the pantry, a new kind that I made today. I put it where you can easily find it."

"All right, dear," responded Mr. Youngwife. "How considerate of you! I might have eaten some of it without thinking." And the grateful husband made a supper of cold beef.—Philadelphia Times.

MAKING TURPENTINE

AN EXTENSIVE INDUSTRY IN CERTAIN SOUTHERN STATES.

How the Trees Are Tapped and the Resinous Gum Gathered—Departments and Divisions In the Work All Under the Keen Eye of the "Rider."

Dialect writers find a fruitful field among the "Tar Heels" of the Carolinas, Alabama and Georgia. In the cool depths of the turpentine woods, with the gashed trees yielding up their resinous gum, the balmy air and the picturesque "hackers," "dippers" and "scrapers," with the ever vigilant "rider" watching everything, is a phase in southern life which has long been the delight of authors and the pleasure of artists. The crudity of the implements and the stills used in making turpentine and rosin lend additional interest to this old industry, and the gypsylike habits of the turpentine makers add to their ragged, illiterate charms.

Turpentine is the distilled gum of the pine trees of North and South Carolina, Alabama, Georgia and part of Florida. The season begins when the first spring sap rises and ends when cold weather checks the flow of the tree's blood. In January or February the "hacker," with his keen bladed ax, begins the round which ends with the season. He is the expert of the woods and knows his trees and just how much hacking they will stand. His task is to cut the "boxes" in which the thick gum of the wounded tree will collect. A box is a wide incision about six inches deep, a wedge shaped cut in the tree, and he hacks from 90 to 100 boxes a day. The first boxes are cut near the roots of the tree, and they are cut as close together to the height of a man's head as can be done without killing the pine. The hacker leaves a width of bark between each box so as to preserve the vitality of the tree. When the trees are leased to the turpentine makers, the terms of the lease limit the number of boxes to each tree, but when it is desired to work the pine to the fullest extent the gashes are carried up to a height of 20 feet or more.

After the hacker comes the man who "corners" the boxes. This "corner" is a cut in the top of the box to guide the sap into the cavities left for the gum, and the man who "works" the "crop" goes systematically from box to box, starting the sap anew with fresh incisions, working in this way 10,000 boxes during the season. The sap or gum fills the boxes with a clear, sticky, thick fluid, and this is removed by the "dipper." Scattered through the woods are barrels in which the "dipper" deposits the gum, which is then hauled to the still. About a quart of sap is taken from each box by means of the trowel shaped scoop used by the dipper, and then the hacker comes along and starts the flow afresh by wounding the tree again. The turpentine maker watches his men closely, for the Tar Heels are an easy going people and require to be urged by the "rider," who goes through the woods on horseback examining the crop, hurrying the dippers and hackers and sending the barreled gum to the still.

The first or "virgin" sap which flows in the spring makes the best rosin, and the poorest is the product of the hardened gum which is left on the sides of the boxes when the sap "turns down" in the fall. This is removed by the "scraper," who moves through the woods with his scraping tool, gathering the leavings.

The still is a large copper vat hooded with a close fitting cover in which is a funnel which in turn is connected with the "worm" of the still. This worm runs down into another vat near at hand, and in this vat the fumes or vapor of the heated gum is distilled into turpentine. Fire under the copper vat heats the gum, and the volatile parts rise to the funnel, pass into the still and are condensed by the water in the second vat into spirits of turpentine. The residuum left in the vat is the rosin of commerce, which is passed through a series of strainers and sieves to the barrels, which are made on the spot. The turpentine, however, cannot be barreled so easily, for it will work through an ordinary barrel. It is placed in white pine barrels which have been coated inside with several coats of strong, hot glue until the barrel is impervious to the subtle fluid.

The trees are worked for five or six seasons, and then the turpentine maker moves to another part of the woods. He started in North Carolina, crossed over to South Carolina and is still moving toward the gulf. Forest fires destroy the pines faster than the hacker does, for the flames sweep over large areas before they die out. Careful owners of turpentine woods have the pine straw and fallen underbrush raked away from their trees before the season begins, and collecting this material in some safe spot wait for a quiet day when no wind will cool the wet finger, and then they burn the rakings.

Negroes are common laborers of the turpentine woods, but white men are plentiful. They live in rough shanties in the woods, with the stables for the mules and horses near at hand. No work is more healthful than turpentine making, for it is all out of doors in the depths of the balmy, health giving pines, free from the malaria of the swamps and from sudden changes of weather.—Chicago Record.

Horsepower.

The difference between nominal, indicated and effective horsepower often puzzles people. Nominal horsepower is an assumed quantity, used for the convenience of makers and buyers in describing the dimensions of the engines. Indicated horsepower is the amount shown by computations of the indicator diagram. Effective or actual horsepower is the work an engine can do or the difference between the indicated horsepower and the horsepower required to drive the engine when unloaded.—New York Tribune.

MONEY MAKING.

The Quickest Way to Pile Up Wealth In This Business Era.

The reason of the modern differences in favor of business as an instrument of money making is not far to seek. It is the enormous growth in the scale of everything in which business can be done. The enterprise of a merchant, of a contractor, of a mine dealer, even of a shopkeeper, may now cover the whole world and may be carried on, moreover, mainly upon credit. It may be doubted whether, except in those transactions which are called "financial," and which really mean the taking of heavy bribes for pecuniary support, any one transaction ever yields quite as much as the same transactions would have yielded 60 years ago; whether, for example, any cargo ever produces ton for ton an equal margin of profit, or whether any customer in a shop pays quite so heavy a percentage on the goods he buys.

It is the magnitude and multiplication of cargoes which yield fortunes, the thousands instead of hundreds of customers whom clever dealers may induce to spend money. The new system of rapid turnover is, of course, precisely the same thing—the dealer selling four times what he did and using only the same capital. This advantage of scale is almost entirely wanting to the professional man, for the obvious reason that he is hampered by limitations of time.

There are only 600 minutes in a hard worked day, and the seeker after income, be he as able as he may or as decided or as rapid, must give some of those minutes to each client or patient or contractor with a difficulty to meet. If he does not, he loses custom, and with custom income rapidly slips away. There are no doubt favorite lawyers, doctors and even engineers whose advice is sought at great expense, when equally good advice is procurable much cheaper, but still the favorites must give their advice and lose their days in doing it, or they will speedily be deserted.

Nothing can alter this first law, while the exaggeration of professional fees is kept down in the case of solicitors by positive statute, in that of doctors by an etiquette difficult to define or explain—there seems to be no reason why a great physician should not charge according to skill—and in that of barristers and engineers, by a competition, which, though never acknowledged, is none the less real and effective. We can not see what is to alter this condition of affairs, and do not believe that, however civilization may develop itself, professional skill will ever again be the quickest road to large accumulations.—London Spectator.

MME. ALBANI.

An Incident In Which Patti Answered a Remark About Her.

To a writer in The Woman at Home Mme. Albani has been giving some details of her life. "My voice is a certain amount of care to me," she said. "You think that it always sounds fresh and clear?" Well, I watch over it and never allow it to become tired if I can help it. On the days I am engaged to sing at the opera I do not talk above a whisper for many hours beforehand, besides which I believe in careful diet. Tea I forbid myself. Bordeaux I find excellent. And sometimes, between the acts of an opera, I take, through a straw, a cup of bouillon made in the French way, which I find very restorative."

Mme. Albani could sing any tune sung to her long before she could speak. "My sister," she added, "will tell you that she distinctly remembers my first soprano note—a real note, long sustained. We were playing together in our cot in the early morning before the household were astir, and, baby though she, too, was, she has not forgotten the effect made upon her. At 8 years old I actually entered the musical profession. Ah, do not laugh! It is true. I made a little 'tournee' of some months' duration and was much petted and spoiled wherever I went. Then a few years later I was sent to be educated at a convent and engaged to take the soprano solo at a mass."

There is a good—and a true—story of how one day Adelina Patti, when walking down Regent street one morning with her first husband, the Marquis de Caux, stopped at the windows of the stereoscopic company. There were shown, side by side, photographs of herself and the debutante, Mlle. Emma Albani. Patti stood close to the window and was unnoticed by a young man lounging in the background. "Look," he exclaimed in a loud and jubilant voice, "at that photograph of Albani. She's the new prima donna, and everybody is raving over her. Patti will be nowhere very soon. That's one thing certain!" And Patti, turning round suddenly upon the speaker, made him a swift little courtesy. "Thank you, sir," she exclaimed, her eyes sparkling with mischief. The man was rooted to the spot with amazement. Patti stopped just an instant to enjoy the effect she had created and then tripped off laughing through the crowd on her way homeward.

Appetizers.

Pickled olives are a tonic for the nerves, as is celery. While the latter is an excellent digester and should be supplied in crisp, tender pieces to those whose digestion is faulty, yet everywhere it is an excellent appetizer. Among other healthful appetizers water cresses are in the very front rank. All greens are antiscorbutic, but water cresses are especially valuable for this reason.—New York Dispatch.

A genius has arrived at the conclusion that a gold coin passes from one to another 2,000,000,000 times before the stamp or impression upon it becomes obliterated by friction.

The battle of Barnet was one of the most decisive ever fought. It was in 1471 and closed the age of baron rule in England.

Pascagoula, the name of a Mississippi river, means the "Bread Nation."

A LITTLE THING.

Such a little thing hides the sun, sweetheart,
Such a little thing hides the sun,
A sudden cloud or a wall of mist,
And we moan "The day is done!"
Such a little thing hides the sun, sweetheart,
The top of waving tree,
A summer shower, of the sunshine born,
A mist that dips in the sea.

Such a little thing hides the sun, sweetheart.
But isn't it joy to know
That the sun still shines behind the clouds;
That the soft, warm winds will blow
Till the wall of mist shall be blown aside
And the shadows flee away,
And the sun behind the western hills
Gives pledge of a brighter day!

—Florence A. Jones in Minneapolis Housekeeper.

KID GLOVES.

Interesting Facts About the Skins Which Cover or Adorn the Hands.

Barefooted boys and hens form a curious partnership in the making of a pair of fine gloves.

They work together in preparing the skins for the hands of the fashionable woman who rushes to the stores every time a new shade of glove is announced.

Thousands of dozens of hens' eggs are used in curing the hides, and thousands of boys are employed to work the skins in clear water by treading on them for several hours.

When a woman buys a pair of gloves, she speaks of her purchase as "kids." If the clerk who sold her the "kid" gloves knew the secrets of the glove-making business, he might surprise his fair customer by telling her that those beautiful, soft, smooth fitting "kid" gloves came from the shoulders and belly of a 3-weeks-old colt whose neck was slit on the plains of Russia, and whose tender hide was shipped with huge bundles of other colts' hides to France, where they were made up into "kid" gloves, or he might with equal regard to the truth tell her that those gloves in the other compartment once darted from tree to tree in South America on the back of a ring tailed monkey. And if he made the rounds of the store and could distinguish one skin from another he could point out "kid" gloves made from the skins of kangaroos from Australia; lambs or sheep from Ohio or Spain or England; calves from India, muskrats from anywhere, musk oxen from China and other parts of Asia; rats, cats and Newfoundland puppies.

But the little Russian colt, the four footed baby from the plains where the Cossacks live, the colt from the steppes of Siberia, where horses are raised by the thousand, supply the skins which are the favorites at present with the glovemakers. Experts say that the colt-skin makes a better, stronger, finer glove than real kidskin, and as the colt is a little fellow only 3 weeks old when he is killed but a small amount of skin can be made into gloves, so that the price is about as high.

But, after all, the real kid, the lively infant of the goats which live in France, Switzerland, Spain and Italy, furnishes the best, finest and most expensive gloves, and nearly 10,000,000 kids are sacrificed every year in order that women and men may cramp their hands in wrinkleless, delicate hued gloves.—Chicago Record.

Klotschiessen—What Is It?

Under the title of "A Game We Might Play," the Marquis of Lorne in Good Words puts in a plea for an open air winter pastime in the low countries of northern Europe which has for centuries enjoyed a sort of national reputation. It is a rough sort of golf, played without clubs or holes, is inexpensive and can be played by two single opponents or with two on a side. The article contains a very picturesque description of a match between two villages in Friesland, at which the writer was present, and conveys a striking impression of the popularity of the game and of the spirited emulation which it awakens. It is pointed out that in England there are many districts, especially in the east of the island, which are peculiarly well adapted to the game, there being in these parts much flat land where winter makes the ground hard. Wherever these conditions exist, there, we are told, the "klotschiessen," or "clotshot" game can be played with advantage.—London News.

Dabster Misunderstood.

Figg—What kind of a writer is Dabster? Is he possessed of descriptive powers?

Fogg—Unfortunately, yes.

Figg—Unfortunately?

Fogg—Yes. In his recent sketch of a western girl he spoke of her commercial traveler manner and her generous understanding. The Chicago people allowed that the "commercial traveler manner" was a compliment of which anybody except in the effete east might well be proud, but they suspected that the other characterization was a cheap fling at the size of women's shoes, and after that his writings were a drug in the western market—Boston Transcript.

Wholesale Elopement.

At Delnicze, near Flume, on the Adriatic, 26 girls were carried off on horseback in one night recently by lovers to whom their parents had refused to give them. It is not uncommon for Croatian girls to force consent to their marriage by an elopement, but an organized raid like this is unprecedented and has made a sensation even in Croatia.—Cincinnati Enquirer.

No Doubt About It.

Jack—Great crush at the De Myllions' ball last night.

Augustus (who had proposed there to Miss de Myllions and been rejected)—A tremendous crush.—New York Times.

He who unintelligently attempts what is beyond his power must leave undone his own proper work, and thus his time is wasted, be he ever so closely occupied.

Lake Huron was named from the Hurons, an Indian tribe on its shores.

Certain parts of the hippopotamus' hide attain a thickness of two inches.

AS WE SEE THINGS.

INFLUENCE OF THE INNER LIFE ON THE EXTERNAL WORLD.

How an Individual or a Scene May Have an Entirely Different Appearance to Two Persons—Happiness and Sorrow Made by Ourselves.

There have been philosophers who declared that the earth on which we stand and the stars on which we gaze have no real existence, but are merely the outcomes of our inner selves. Perhaps the best answer to this is that the mind itself, at least that of most people, refuses to receive the idea. The difference between the me and the not me is too sharply defined in the inner consciousness to permit Bishop Berkeley's notion from taking root within us.

Yet we cannot afford to overlook the germ of truth which this idea contains. Though not literally the creation of our thought, the outer world is to each one of us largely that which we make it. Nature herself, in all her varied scenes, whatever she may be in reality, shows herself to us in the light which we throw upon her. One man looks at a landscape and sees land and water, grass and trees, hills and plains, and nothing more. Another, a farmer, sees the growing crops, the fallow land, the noxious weeds, the prospect for future tillage and the obstacles to be overcome. Another, with a painter's eye, sees every variety of form and color, proportion and perspective, harmony and contrast, beauty and sublimity. To the melancholy man all is tinctured with gloom—a leaden pall covers even the gayest scenes—while to the joyous everything seems bright and glad, and even the dreariest of November days only suggests the radiant sunlight that is sure later on to struggle through the clouds.

So with the sights of a city. For each of us as they take on the aspect of our own mental condition. How differently they impress the citizen who has spent his life among them from the foreigner who views them for the first time! What a different message the stately and magnificent buildings bear to the absorbed man of business and to the architect who appreciates every detail of their construction!

If there is so wide a divergence in the aspect which inanimate things have for us, the difference is still greater in the way we regard the men and women by whom we are surrounded. Character is a complex thing, difficult to detect, impossible to fathom, yet we presumptuously venture to gauge and pronounce upon it with the smallest modicum of knowledge. It is curious to notice how differently the same person will impress various individuals. His friend will perhaps see no fault in him, his enemy no virtue. One will put faith in him; another will suspect his every action. One will deem him cold hearted; another will think him affectionate and kind. It must be that their own personalities are reflected in him, and that to a certain extent he does thus become for a time, while under their influence, what they suppose him to be always. It is certainly true that the good and gentle find far more goodness and gentleness in the world than those who are deficient in such qualities. It is the selfish man who is the keenest to detect selfishness in others; it is the overbearing who complain most of the arrogance and pride with which they are met, and the unjust who murmur at the injustice they receive. On the other hand, the loving and sympathetic discover love and sympathy everywhere; the noble and true bring to light nobility and truth which might otherwise be hidden. Thus to a large extent we develop the character of those we meet. By a subtle magnetism we draw like to like and evolve out of other personalities the characteristics of our own.

Even the outward circumstances of life are largely what we ourselves make them. We are accustomed to consider prosperity a blessing and adversity a curse, but quite frequently they change places. It is the spirit in which they are received that determines their result. The rich and self indulgent man, surrounded by luxury and opportunity, may be far less happy than his poorer neighbor who brings industry, fidelity and generosity into constant exercise. The same privileges that raise one young man to honor and usefulness are a snare and temptation to another. The same recreation that invigorates one enfeebles another. The same sorrow that softens one and leads him out of self to works of kindness and helpfulness prostrates another and renders him valueless. It is that which is within a man that so acts upon the externals of life as to decide their results to him, and through him to others.

If this be so, then happiness or wretchedness is largely in our power, and most of our complaints only bear witness to our own remissness. We may rightly recognize the futility of struggling against outward events which we cannot control, but we can always bring to bear upon them such a spirit and influence as shall turn evil into good and bitter into sweet.—Philadelphia Ledger

A Startling Announcement.

An English literary man who was on the verge of bringing out a book at the Pitt Press ordered his proofs to be sent to him at a house where he was engaged to dine out, intending to look them over in the half hour after dinner. The printer's boy however, was late in bringing them, and the gentlemen had already rejoined the ladies in the drawing room when the company was electrified by hearing the sonorous voice of the butler announcing, "The devil from the Pitt has come for Mr. Jones!"—San Francisco Argonaut.

The Value of a Hyphen.

I recall an advertisement which actually appeared, sans hyphen, recently in a London daily, to wit: "Mr. and Mrs. Nathan Levi, having cast off clothing of every description, invite an early inspection."—Chap Book.

THE KING OF INNISHKEA.

He Dwells on an Irish Island and Rules a Mayo Tribe.

About 16 miles from Dugort, in Achill island, out to sea, looking like a thin line of sand in the waves of the Atlantic, is the island of Innishkea. One fine morning our party started to visit it in a trusty hooker. As the hooker came in sight of the shore great excitement was visible among the islanders, and it was very hard to realize that we were still but 36 hours' journey from London.

The inhabitants turned out en masse. The women and children in their scanty garments of red flannel crouched outside their cabins, while numbers of the men ran down to the beach and put out in their coracles on chance of rowing us to land. It was a strange scene and curiously like a picture plate in a boy's book of adventures. We knew there was a king of Innishkea, and soon a tall, bronze faced man was pointed out to us as his majesty. On landing all the party were introduced and conducted by him to the palace, where the queen dowager, with her daughter, bade us welcome in true Irish fashion.

The old lady was in her picturesque native costume—red dress and plaid shawl over her head. The princess, however, had evidently on first sight of the hooker arrayed herself in modern fashion to do us honor, and we were amused on penetrating into the reception room to find advertisements from shops in Buckingham Palace road and St. Paul's churchyard hung up to embellish the wall, though only by a favored few could they be read.

The island was destitute of any school or means of instruction for the children, a very small proportion either understood or spoke English, and there was neither watch nor clock among the people, who had a happy go lucky idea of time and troubled themselves little as to Greenwich regulations.

There were no church bells to ring, no trains to catch, no office hours requiring punctuality, so when the sun was high in the heavens they would get through their not arduous farming duties, and when he sank in the great waste of waters they could sleep. The king's word settled all disputes. It was a hereditary monarchy, and his people, so far as he was concerned, were untaxed. Happy those states, thought some of the visitors, where royalty could be maintained with so little grandeur! However, I am in honesty bound to add we found King Philip had other means of filling his coffers besides levying taxes on his faithful subjects and learned the art of making good his opportunity whenever the Saxon stranger ventured to land on his shore. But Innishkea has an interest altogether apart from its situation, surrounded as it is by lovely views of mountain cliff and rocky headland. On this spot, hundreds of years ago, early Christian missionaries landed, and on top of a shelly mount, half a mile from the beach, are Christian remains of great antiquity. West of the island there stand also the ruins of a church said to have been built by the successors of St. Columba.—Leisure Hours.

Jenny Lind.

Jenny Lind must have been the most simple, unpretending prima donna that ever lived. When she first came to England she was bound to sing only at the Royal Italian Opera House, and when commanded to sing at the queen's concert she was obliged to refuse. Very sorry to be compelled to notify this, she ordered her carriage and drove straight to Buckingham palace. She handed her card to an official, who, not unnaturally, declined to take it in. A higher authority happened to pass and took it upon himself to present it. As soon as her majesty saw it she said, "Admit her, by all means." Jenny Lind appeared and said simply that she was so very sorry to be unable to sing at her majesty's concert that she thought it better to call herself and explain. The queen was charmed with her natural manner, gave her a cordial reception and promised to be her friend.—Today.

A Fine Polish For Tinware.

When the kitchen range is cleaned out, there will be found in the flue under the oven a considerable quantity of gray dust. It is not ashes exactly, not yet soot, but a smoke deposit as near akin to lampblack as a coal fire is able to produce—soft, light, impalpable, finer than the finest flour. Not many among those who throw this into the ash bin are probably aware that this is the best thing in the world for polishing tinware, far surpassing all the prepared powders and pastes sold for that purpose. Apply it to the tin with a damp cloth, and a few strokes will produce such a luster as is on new ware or as the engraver puts upon his zinc plates by the use of charcoal.—Exchange.

Triumph of Bad Spelling.

Mr. R. E. Bartlett, Chelmsford, writes: "I can beat the achievement of Charles Edward, who, by spelling box 'botsk,' made more mistakes than the letters admit of. I have in my possession a letter addressed many years ago to my father, in which 13 mistakes are made in a single word of five letters. The word is, or was meant to be, usage; the spelling is yowzitch. There are thus five sins of omission and eight of commission; total, 13."—London News.

Pretty Thin.

They have recently made gold leaf by electro-chemical processes as thin as four-millionths of an inch thick, if you can imagine that. It was exactly 1-2,798,000 of an inch. The highest previous thinness ever reached was 1-367,650. This is 10,584 times thinner than ordinary thin writing paper.—Journal of Education.

Unconscious Candor.

"Some women can't believe a word their husbands say," she remarked.

"Well," confided the other, "I'm not quite so badly off as that. My husband talks in his sleep occasionally."—Washington Star.

MAY MARRIAGES UNLUCKY.

Old Superstition Which Has Powerful Influence With European Bridal Couples.

The municipal statistics of the city of Marseilles show the observer that on the 28th of April, 1894, there were registered at the mayor's office in that town no less than 94 marriages. Why this enormous number? Because, according to an ancient tradition, couples that marry in the month of May expose themselves to great danger—death will soon smite the unfortunates, or, at the very least, their union will not be blessed with children. Therefore a large number of Marseillaise lovers availed themselves of the last days of April to join themselves in wedlock.

This curious superstition is by no means confined to Marseilles. M. le Blaut, a French investigator, ascribes to it an origin in Roman antiquity. The Roman poet Ovid said that May was no time for widows to marry or for young girls, and adds that the imprudent woman who braves fate by so doing will die early. Plutarch agrees to the truth of this.

It may be because of this ancient principle that the Roman Catholic church has made the month of May sacred to the Virgin. However this may be, the idea has certainly perpetuated itself with singular persistence. Tassoni, writing about the middle of the seventeenth century, relates that among the inhabitants of Ferraras many young nobles and princes who were married in May died only a few days afterward. "It is the observation of this strange fact," he observes, "that induced the Ferrarese, so it is said, to follow the ancient custom."

At the present day the superstition has not ceased to show itself in certain regions of Italy, in Roumania, in south Germany, Bohemia, Westphalia, England and France, notably in Saintonge and in the Cevennes, where every one acknowledges the truth of the proverb, "The month of flowers is a month of tears."

"Perhaps," said Plutarch, "the month of May is regarded as unlucky because it comes between April and June, the months respectively of Venus and Juno, the tutelary goddesses of marriage, or perhaps it is because May is the month of the feast of the Lemures, the souls of the dead."—Paris Letter.

TREE PLANTING IN FRANCE.

Useless Sand Dunes Converted Into Valuable Land With Pines.

The French thoroughly appreciate the advantages to be derived from systematic tree planting. Tracts of sand have been covered with pine forests, and the word lande, borrowed, as it is thought, from the German, is losing its meaning of "waste." Till a century ago a large portion of the forest of Fontainebleau consisted of bare sand hills, but the planting of pines was begun. A variety capable of standing the severest winters was evidently found, and millions of trees now diffuse healthy and agreeable odors, besides furnishing timber for fuel.

The decomposed fir needles, moreover, gradually form a crust of vegetable mold, permitting the growth of trees and shrubs less able than the pine to live on air. The department of the Landes, once a barren region, with sand so loose that people had to walk on stilts, is covered with pines, and the problem of draining the subsoil has been solved, as described in Edmond About's story of "Maitre Pierre."

The losses by fire and anxiety to produce something more remunerative than pine are now, however, inducing schemes of artificial fertilization. In many French watering places dunes have been transformed into woods, thus holding out to seaside visitors the attraction of agreeable shade and a change from monotonous beach. Shifting sands have been prevented from extending inland. In some cases dunes have been acquired by companies, which, after planting them, have cut them up into building lots and have seen them dotted with villas.

Elsewhere municipalities have taken up the matter, and in large operations the district or the department has provided the funds.—London Times.

He Loves to Work.

The foreman of a bootblacking shop in Madison square is a continual surprise to the customers. His employer is a padrone, and he is left in complete control. His conduct justifies his employer's confidence. He is the hardest worker among the half dozen employees and frequently takes the brushes from one of his subordinates when there are not enough customers to keep all busy. He never allows a customer to go away unless he is satisfied that his boots have been polished in the best manner possible. He is ever full of enthusiasm and works with as much energy at the end of a busy day as at the beginning. His humor never lags, and his muscles never tire.

"It is as good as a bracer to watch that fellow," said a rounder. "He is the only man I ever saw who always seems to love to work."—New York Sun.

Dutch Toast.

Dutch toast is a simple dish for using up scraps of bread. Crumble the bread and place in a frying pan with a slice of butter or drippings. Add salt, pepper and sage if liked. It should be seasoned quite well. Add a small quantity of boiling water, cover closely so the steam will soften the bread, stir several times and serve hot. What with cream toast, codfish and fruit toast, we may have this turco cooked bread frequently with out its becoming monotonous.—Philadelphia Ledger.

In the house of a Pompeiian sculptor were found 32 mallets, 15 compasses, 3 levers, several chisels, together with jacks for raising blocks, and nearly 30 statues and busts, in every stage of manufacture.

The grains of cornstarch are only about one-fourth the size of those of the starch made from the potato.

SAVED HER SLIPPERS.

A Bit of Hitherto Unpublished History of the War of 1812.

This is a chapter of semiofficial, semidomestic history, and it is vouched for by a granddaughter of the hero's family line, a Chicagoan who now lives on Dearborn avenue.

Prominent in Mr. Madison's cabinet sat, fourscore years ago, Secretary of the Navy Jones, the son of a famous shipbuilder, a man gallant not only in spirit, but in dress and manner. His fitness for his office is attested by the naval histories of the war of 1812. But the successful secretary had more wit than hair, and a wig was a sine qua non of his political and social life. All went well with this adornment until the luckless August day in 1814 when the British marched from Bladensburg upon Washington.

It will be remembered that President Madison and his cabinet stood not upon the order of their going on that occasion, but went at once—to a very retired summer resort. Every one knows how Lady "Dolly" remained behind long enough to save some valuable White House portraits from having their eyes put out by English bayonets, but few have heard how collected Mrs. Secretary Jones was in this national crisis.

Presence of mind is said to be promoted by absence of body. This lady displayed in the face of danger presence of both mind and body. As the secretary emerged from his doorway, his hands full of such family valuables as his agitated condition had allowed him to collect, Mrs. Jones confronted him with the appalling words:

"My dear, you have forgotten my slippers. You must go back and get them."

General Ross was almost at his door bringing imprisonment or death, but the unhappy man turned back to hunt the slippers, which, it is only fair to Mrs. Jones to add, were adorned with diamond buckles. In his headlong quest for these treasures—which he secured—his wig dropped off in a dark corner, and he did not dare to take time to hunt for it nor to attempt the purchase of another. The shorn appearance of the secretary, hitherto faultless in all appointments of dress, is said to have very much lessened the melancholy of the cabinet journey. It is further asserted that during the time of retirement, no matter how depressed any member of the presidential party felt over public and private woes, if he but glanced at Secretary Jones peal upon peal of irresistible laughter was sure to follow and that the despoiled Adonis cordially joined in these bursts of merriment.—Chicago Tribune.

A Malay Water Slide.

In Perak, a state in the Straits Settlements, the Malays have one form of amusement which is probably not to be enjoyed anywhere else in the wide world.

There is a huge granite slope in the course of a mountain river, down which the water trickles about two inches deep, the main stream having carved out a bed by the side of the bowlder. This rock, the face of which has been rendered as smooth as glass by the constant flow of water during hundreds of years, the Malays—men, women and children—have turned into a toboggan. Climbing to the top of the rock, they sit in the shallow water with their feet straight out and a hand on each side for steering and then slide down the 60 feet into a pool of water.

This is a favorite sport on sunny mornings, as many as 200 folks being engaged at a time and sliding so quickly one after another or forming rows of two, four or even eight persons that they tumble into the pool a confused mass of screaming creatures. There is little danger in the game, and, though some choose to sit on a piece of plantain, most of the tobogganers are content to squat on their haunches.—London Little Folks.

Life In Japan.

"It is a curious, but accepted truth," comments the wife of a naval officer who has resided a number of years in Japan, "that Americans, as a class, do not long stand up against Japan life. There is something in the air, or something lacking in it, which is peculiarly trying to us. So many naval officers serving a three or six years' duty there have come home with an incurable complaint that it is common talk in the service. Two admirals have died of abcess of the liver after several years' residence there, and other officers have had their health seriously impaired under similar conditions. I never was seriously sick in my life till I got out to the island empire, and throughout my whole stay I fought something. The English residents do not seem to suffer as we do, which is also a commented upon fact."—New York Times.

Pianos.

Excellent pianos may be bought in Europe at perhaps two-thirds the cost of a like instrument here, and even individuals can import pianos to advantage in spite of the tariff. But a fact that works pretty effectually to protect the home manufacturer is that either the American climate or the usual steam heat tends to destroy the imported piano, so that even the temptation of saving from $200 to $500 on the first cost does not induce many persons to take the risk of an instrument that cannot stand the climate.—Philadelphia Ledger.

England's Tobacco Law.

An antiquarian says that tobacco cannot be used in England save by a violation of law. In 1660 a law was made prohibiting the growth or importation of tobacco beyond a few hundred pounds of leaves every year, "to be used in medicine." It is said that this statute has never been repealed.

Bettered.

"I would like to improve my opportunities," said the good boy.

"Get the firm to leave more money in the cash drawer," suggested the lad of evil propensities.—Detroit Tribune.

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PARADISE.

Oh, not afar in distant skies
The shining hills of heaven rise.
In loving hearts lies paradise,
And loving words are keys that ope
The portals to that land of hope.

Oh, planning hearts that droop and sigh,
To watch the bitter days go by,
Heaven itself is close and nigh.
Ever about us angels go,
Threading these toilsome ways below.
We do not see them—do not know.

But hearts that throb with loving thought,
And lips that whisper, heaven taught,
The loving words the Master brought—
These are the angels we would know,
And these the shining feet that go
Making a paradise below.

Oh, not afar in distant skies,
But close at hand, the blessing lies—
In loving hearts lies paradise.
Look up, sad soul! the world is fair,
And heaven and love are everywhere!

—Dorothy Deape in Minneapolis Housekeeper

KENILWORTH IVY.

If You Want the Real Thing, Never Go to Kenilworth Castle For It.

"'Could I get some slips of Kenilworth ivy anywhere about the ruins?' I heard a woman ask of the lodgekeeper at Kenilworth castle one day," said a traveler.

"'You are an American, aren't you, madam?' asked the keeper, with a smile.

"'Why, yes, but what of that?' responded the lady, with some slight embarrassment.

"'All American ladies come and ask me for Kenilworth ivy after they have searched in every nook and corner of the ruins for it,' explained the keeper. 'They have told me how common it is in America and how much it is prized, and generally explained that they have promised to take some of the real thing back from Kenilworth ruins for friends at home. They tell me they expected to find the ruins of Kenilworth castle overgrown with the beautiful "Kenilworth ivy," and that it is generally supposed in America that such is the case, and that the ivy first came from here or is named after these ruins because of its abundance here.'

"The woman nodded assent to all this, and the keeper continued:

"'But what you know as "Kenilworth ivy" doesn't grow in or about Kenilworth ruins, as you've no doubt discovered.' And he smiled again, and the woman also smiled in an embarrassed way, for she had been hunting every inch of the ruins over, looking for the plant. 'From the description of the plant which Americans give me I think it is what we call ground or wood ivy that you treasure so much. It has a small, bright green leaf and bears a tiny white flower. It grows on the ground in the thickets and under the hedges in cool places, but I never saw it growing on a wall as the common ivy does. I don't think there is much of it anywhere hereabouts, but it grows in abundance in some places farther south. The American ladies always seem very much disappointed when I tell them "Kenilworth ivy" doesn't grow here in Kenilworth, and I'm very sorry I can't give you some, ma'am.'

"And the woman turned away, with a little sigh, as she thought of the hanging basket at home which was to have been filled with 'real Kenilworth ivy' and of the many friends to whom she had promised slips of the 'real thing' when it had grown. The ruins of Kenilworth castle are covered with thick masses of ivy, but it isn't 'Kenilworth ivy,' but just the common kind."—New York Sun.

The Aim of Christ's Work.

"Peace on earth" was the aim of Christ's work in this world, writes Edward Bellamy in The Ladies' Home Journal. The whole gist of his doctrine and the burden of his teaching consisted in counsels to men how to put an end to strife with their fellow men and live together with them in mutual helpfulness. All this teaching, which was the whole content of his gospel, was grouped about and crystallized in the golden rule, whereon our modern world is founded as on an everlasting foundation. To believe in Christ and not to believe in the golden rule as the only plan for social organization seems to us a moral and rational impossibility—an unthinkable proposition. Just this, however, our ancestors undertook to do, and it is fair to admit that they were very frank about it. They made no pretenses.

An Apt Reply.

Napoleon's apt replies often excited good humor in a crowd. A large and brawny fishwoman once was haranguing the mob and telling them not to disperse. She finished by exclaiming: "Never mind those coxcombs with epaulets on their shoulders. They care not if we poor people all starve if they can but feed well and grow fat."

Napoleon, who was as thin as a shadow, turned to her and said, "Look at me, my good woman, and tell me which of us two is the fatter."

The fish fag was completely disconcerted, and the mob dispersed.—Exchange.

An Original.

Little Marjorie—There are lots of little Marjories nowadays, but none other at all like this one. She is original in her prayers, as in everything else. The other night she finished off her petition thus:

"And, O Lord, make all the wicked people good and wash all the niggers white!"—New York Tribune.

The unrolling of an Egyptian mummy supposed to be that of a princess, disclosed a curious cheat. The priests who did the embalming probably spoiled or mislaid the body intrusted to them and for it substituted that of an ordinary negro man.

A gentleman of the court of Pepin had a wonderful pair of breeches that cost $700. They were embroidered with gold, and all the figures were traced with chains of small pearls.

Darwin found grains of maize in the earth on the seashore of Peru 85 feet below the level of the sea.

A LITYLE THING.

Such a little thing hides the sun, sweetheart,
Such a little thing hides the sun,
A sudden cloud or a wall of mist,
And we moan "The day is done!"
Such a little thing hides the sun, sweetheart
The top of waving tree,
A summer shower, of the sunshine born,
A mist that dips in the sea.

Such a little thing hides the sun, sweetheart
But isn't it joy to know
That the sun still shines behind the clouds,
That the soft, warm winds will blow
Till the wall of mist shall be blown aside
And the shadows flee away,
And the sun behind the western hills
Gives pledge of a brighter day!

—Florence A. Jones in Minneapolis Housekeeper.

KID GLOVES.

Interesting Facts About the Skins Which Cover or Adorn the Hands.

Barefooted boys and hens form a curious partnership in the making of a pair of fine gloves.

They work together in preparing the skins for the hands of the fashionable woman who rushes to the stores every time a new shade of glove is announced.

Thousands of dozens of hens' eggs are used in curing the hides, and thousands of boys are employed to work the skins in clear water by treading on them for several hours.

When a woman buys a pair of gloves, she speaks of her purchase as "kids." If the clerk who sold her the "kid" gloves knew the secrets of the glove-making business, he might surprise his fair customer by telling her that those beautiful, soft, smooth fitting "kid" gloves came from the shoulders and belly of a 3-weeks-old colt whose neck was slit on the plains of Russia, and whose tender hide was shipped with huge bundles of other colts' hides to France, where they were made up into "kid" gloves, or he might with equal regard to the truth tell her that those gloves in the other compartment once darted from tree to tree in South America on the back of a ring tailed monkey. And if he made the rounds of the store and could distinguish one skin from another he could point out "kid" gloves made from the skins of kangaroos from Australia; lambs or sheep from Ohio or Spain or England; calves from India, muskrats from anywhere, musk oxen from China and other parts of Asia; rats, cats and Newfoundland puppies.

But the little Russian colt, the four footed baby from the plains where the Cossacks live, the colt from the steppes of Siberia, where horses are raised by the thousand, supply the skins which are the favorites at present with the glovemakers. Experts say that the colt-skin makes a better, stronger, finer glove than real kidskin, and as the colt is a little fellow only 3 weeks old when he is killed but a small amount of skin can be made into gloves, so that the price is about as high.

But, after all, the real kid, the lively infant of the goats which live in France, Switzerland, Spain and Italy, furnishes the best, finest and most expensive gloves, and nearly 10,000,000 kids are sacrificed every year in order that women and men may cramp their hands in wrinkleless, delicate hued gloves.—Chicago Record.

Klotschiessen—What Is It?

Under the title of "A Game We Might Play," the Marquis of Lorne in Good Words puts in a plea for an open air winter pastime in the low countries of northern Europe which has for centuries enjoyed a sort of national reputation. It is a rough sort of golf, played without clubs or holes, is inexpensive and can be played by two single opponents or with two on a side. The article contains a very picturesque description of a match between two villages in Friesland, at which the writer was present, and conveys a striking impression of the popularity of the game and of the spirited emulation which it awakens. It is pointed out that in England there are many districts, especially in the east of the island, which are peculiarly well adapted to the game, there being in these parts much flat land where winter makes the ground hard. Wherever these conditions exist, there, we are told, the "klotschiessen," or "clotshot" game can be played with advantage.—London News.

Dabster Misunderstood.

Figg—What kind of a writer is Dabster? Is he possessed of descriptive powers?

Fogg—Unfortunately, yes.

Figg—Unfortunately?

Fogg—Yes. In his recent sketch of a western girl he spoke of her commercial traveler manner and her generous understanding. The Chicago people allowed that the "commercial traveler manner" was a compliment of which anybody except in the effete east might well be proud, but they suspected that the other characterization was a cheap fling at the size of women's shoes, and after that his writings were a drug in the western market—Boston Transcript.

Wholesale Elopement.

At Delnicze, near Flume, on the Adriatic, 26 girls were carried off on horseback in one night recently by lovers to whom their parents had refused to give them. It is not uncommon for Croatian girls to force consent to their marriage by an elopement, but an organized raid like this is unprecedented and has made a sensation even in Croatia.—Cincinnati Enquirer.

No Doubt About It.

Jack—Great crush at the De Myllions' ball last night.

Augustus (who had proposed there to Miss de Myllions and been rejected)—A tremendous crush.—New York Times.

He who unintelligently attempts what is beyond his power must leave undone his own proper work, and thus his time is wasted, be he ever so closely occupied.

Lake Huron was named from the Hurons, an Indian tribe on its shores.

Certain parts of the hippopotamus' hide attain a thickness of two inches.

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A remote suggestion of the power of this lamp may be arrived at by bearing in mind that an ordinary oil lamp is about 38 or 40 candle power and then trying to imagine the combined beam of 3,000,000 lamps. The ordinary electric street light may be put down at 100 candle power, and 250,000 of these would represent the strength of the Fire island light.

The most powerful oil lamp yet made is supposed to shine out on a clear night for a distance of 35 or 40 miles, but the new light will flash its welcome rays to the incoming European liners when they are 120 miles away. The light revolves rapidly and throws out its beams with the intensity of speed of lightning. The motive power which actuates it is a simple clockwork arrangement contained in a box 2 feet square, and although the revolving portion of the light weighs 15 tons the mechanism controlling it is so delicate that the pressure of two fingers will turn it. The value of this marvelous lamp can only be determined by practical working, but it promises to represent an immense stride in the science of coast lighthouse illumination.—Philadelphia Press.

The Last of the Cantinieres.

To a good many English people it will be a surprise to learn that the cantiniere, who figures so picturesquely in French military pictures and on the stage of comic opera, is nearly as extinct as the dodo. M. Casimir-Perier granted an audience lately to almost the last specimen of this interesting class, who is known as Mme. Veuve Bouvier. In honor of the occasion the goddess, for so she was styled in the Fifth cuirassiers when Louis Philippe was king, donned her black glazed sailor hat, her blue tunic, with its triple array of gleaming buttons, and the rest of the uniform. A strange figure must this old lady have cut as she marched through the village streets to the presidential chateau. But they order things better in France, and instead of laughing the good country folk were moved to tears, while the president received his visitor with respectful emotion.—London Public Opinion.

TROUT WALK OVER LAND.

A New Fish Story That Comes From the Pine Tree State.

Captain Barker has built a nice camp, with a good cellar, near his hatchery at Bemis, which overlooks the spring, and has a man on guard night and day. He also has a number of traps set in the stream and on the banks. In one the other night he caught a monster owl.

In constructing his hatchery he excavated a place about 20 feet square in the bank, where he found a large boiling spring which is connected with the original spawning ground. The trout have gone over the old bed into the house, where they are clearing off the ground and seem to prefer it to the open water.

The captain will ship a few trout from other places and hatch them in trays in the spring in the hatchhouse.

The captain says that trout will go over dry land to get to their spawning ground. The above statement is based on facts, as he and several of his workmen a few days ago saw a trout come up stream to where it was filled with leaves. The trout rested a moment or two, then started overland some three or four feet to open water. One of the men remarked that all that was needed for the trout to reach the hatchery was to have a road swamped for them.

The captain has also enlarged the old spring about one-third. He has a way of securing the trout for stripping without any injury. He catches many sheldrake by the head by setting a baited trap on the bottom of the stream.—Phillips (Me.) Phonograph.

New to Her.

Miss Pinkerly—That's an awfully pretty pair of trousers you have on, Mr. Tutter.

Young Tutter—Yes, Miss Clara, and they are my lucky ones too. I never called on a girl in my life with these trousers on that I didn't kiss her before the evening was over.

Miss Pinkerly—I thought I had never seen them before.—Clothier and Furnisher.

An Even Thing.

First Despondent—Say, you ain't going to jump in the river, are you?

Second Despondent—Yes, I am.

"Well, that's what I came here to do also. What's your complaint?"

"I had 13 poems rejected by one editor."

"And I had one poem rejected by 13 editors. Join me." They plunge.—Exchange.

When Most Needed.

Jack Gayboy—I wouldn't live in the seventh flat anyway, my dear.

Mrs. Gayboy—But what difference does it make? There's an elevator in the house.

Jack Gayboy—That's all right, but the agent says it doesn't run after 1 o'clock, the very time a man needs it the worst!—Life.

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